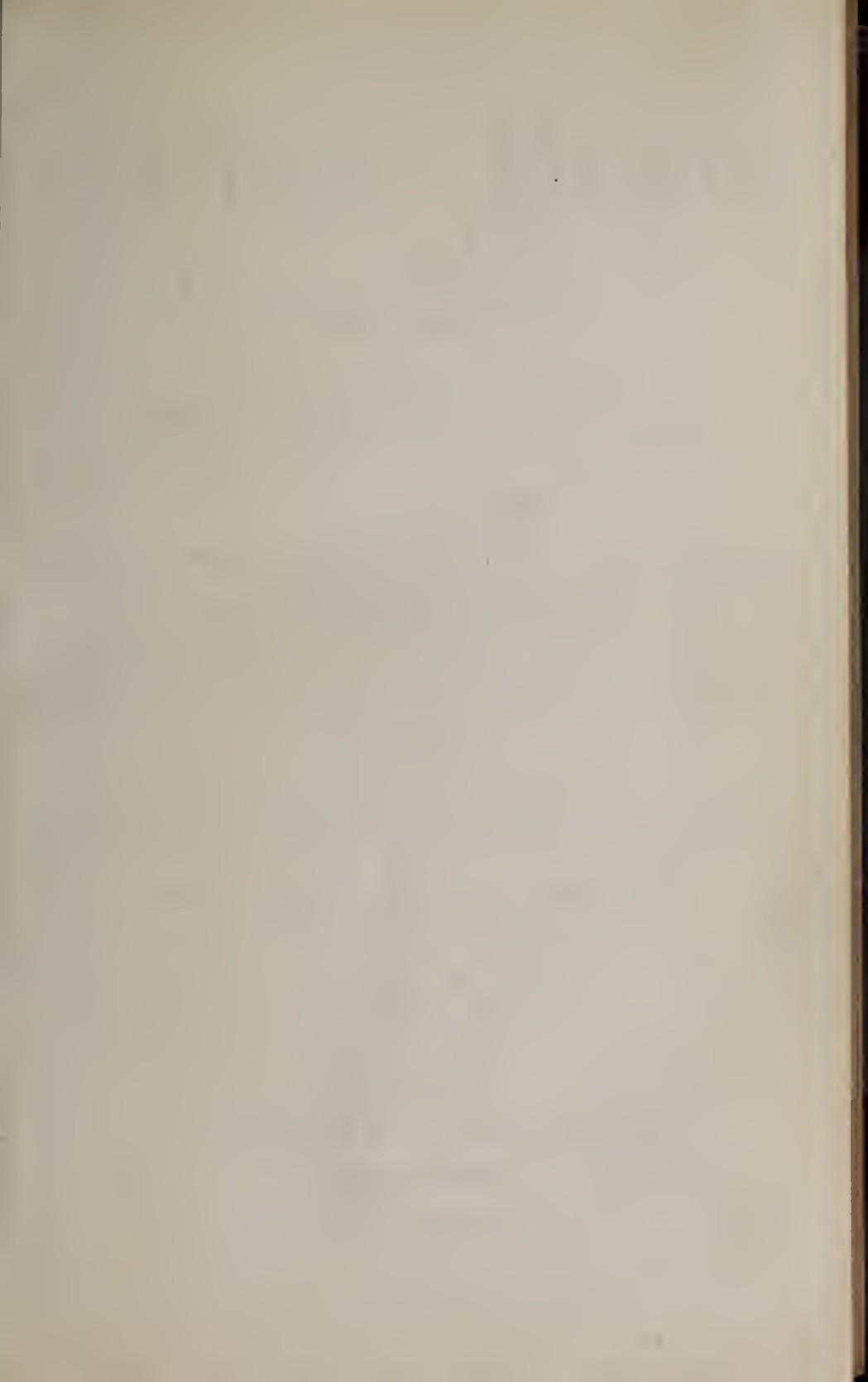




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AND  
THE REV. JOHN WILLIAM BURGON, M.A.,  
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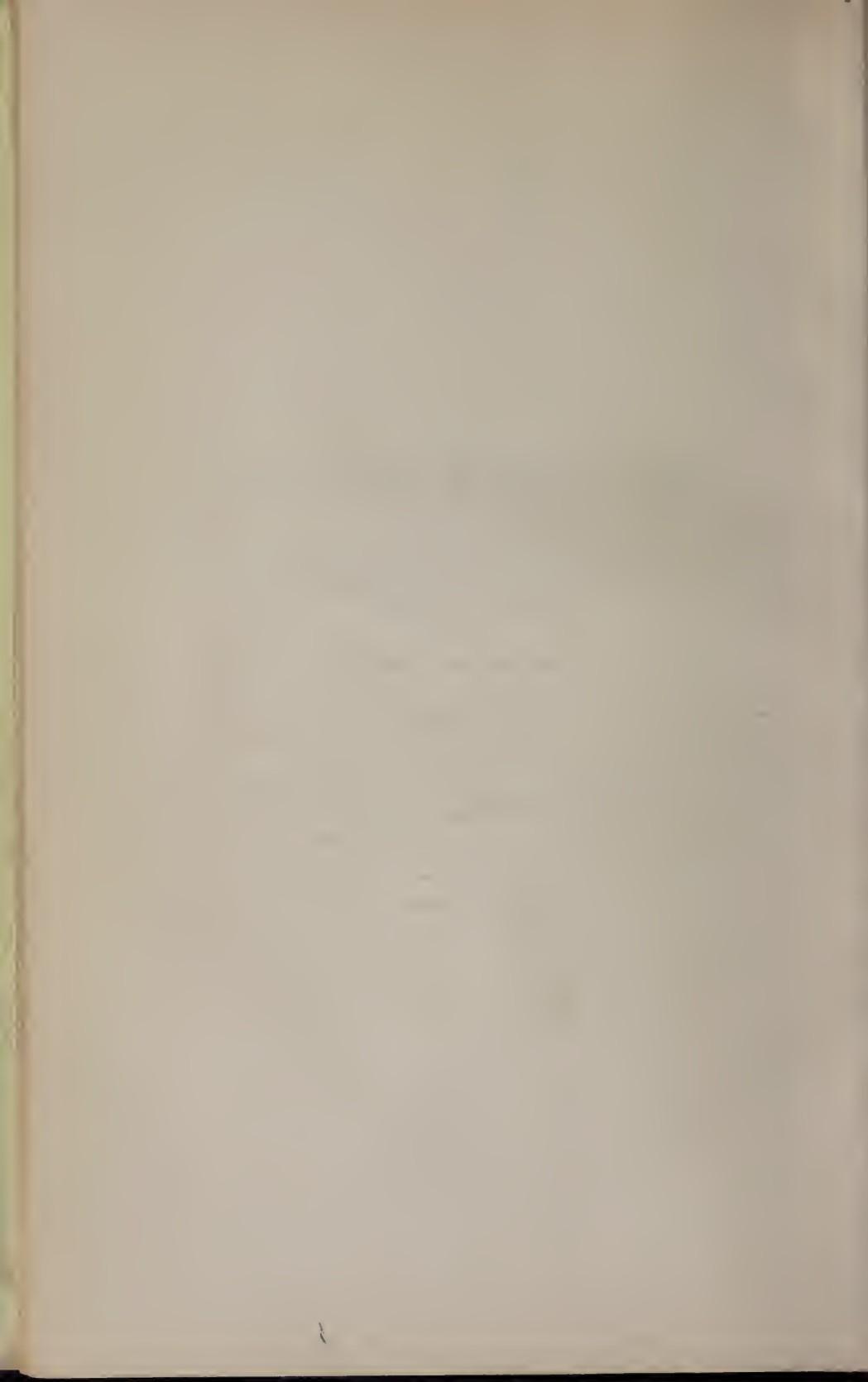
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TO THE  
REVEREND GEORGE CECIL RENOUARD, B.D.,  
RECTOR OF SWANSCOMBE,  
LATE FELLOW OF SIDNEY-SUSSEX COLLEGE,  
AND LORD ALMONER'S PROFESSOR OF ARABIC IN THE  
UNIVERSITY OF CAMBRIDGE,  
IN MEMORY OF THE FRIENDSHIP  
OF MANY YEARS  
THIS WORK  
IS AFFECTIONATELY INSCRIBED  
BY  
THE EDITORS.



## P R E F A C E.

ON the completion of the present series of Scripture Prints, the Editors are desirous of saying a few words in behalf of the entire Work.

It pretends neither to completeness nor to exactness of method. No suitable representations were at hand of many subjects which we desired extremely to exhibit, as the good Samaritan,—the wise and foolish Virgins,—and many passages in the life of our blessed LORD; while some subjects will be found twice repeated. Other representations again, only indirectly illustrative of the Gospels, have been occasionally introduced. But it is hoped, nevertheless, that an intelligible, though a somewhat irregular whole, has been obtained; and that those who desire to trace in these engravings the general course of the sacred narrative, as it is exhibited in the services of the Church, will not be disappointed.

The title originally given to the work, records the object with which it was undertaken, as set forth in the original Prospectus. To supply prints for *the Cottage* has all

PREFACE.

along been before our minds, and uppermost in our hearts, in the formation of the present Series. We are still of opinion that, protected by cheap frames, such small pictures as these might with advantage find their way into the dwellings of the poor; and that they would do more for their owners than simply decorate their walls. Nor do we abandon the notion that they would be useful as rewards for the children of a Sunday-school. And if the *smallness* of these Prints be urged as an objection, we can but answer that we aimed at supplanting yet smaller productions than these: that magnitude (obviously) entails expense; and that larger prints would require larger frames.

These Prints, in short, must not be judged of by a standard to which they did not aspire. In undertakings of this nature, we are perfectly well aware that magnitude of dimension,—boldness of execution,—and brilliancy of colour,—are much to be desired; especially if these qualities can be combined with excessive cheapness. But with this last advantage, so many excellencies seem to be scarcely compatible.

We aimed indeed at something different; and though we are not unmindful that for the measure of success which has hitherto attended the work, our thanks are mainly due to the sympathy and kindness of our friends, the encouragement we have received from many quarters emboldens us to hope that the present experiment has not

PREFACE.

altogether failed in meeting, to a certain extent, an admitted want.

It only remains to add that besides the alternative of either dispensing these Prints separately, or binding them up as illustrations of the Bible, a plan which was also suggested in the original prospectus,—it has been thought advisable to issue, with the concluding number, a brief amount of illustrative letter-press, to accompany each Print. The intention of this has been to enable any subscriber who preferred collecting his engravings into a volume, to effect his purpose in a satisfactory manner. The subjects—which, in the original order of their publication, did not pretend to any arrangement whatever,—have accordingly been distributed into five classes—corresponding generally with the seasons of the sacred year: and it is hoped that, by this method, the series will be rendered instructive to young persons, as well as entertaining.—The object of the accompanying remarks has been of the humblest kind: not, by any means, to discuss difficulties, or to elicit the less obvious teaching of the different subjects; but simply to awaken attention, and, as far as was practicable within the narrow limits prescribed, to suggest good thoughts. The first fifteen, and the last eight portions of illustrative letter-press (i.—xv. and xlvi. to l.) are by Mr. Rose. For the remaining twenty-seven, (xvi.—xlvi.) Mr. Burgon is responsible.

PREFACE.

And thus we take leave of an undertaking which has occasioned us not a little trouble and anxiety, but on which we shall look back with feelings of unmixed pleasure.

H. J. R.

J. W. B.

*Houghton-Conquest.*

*July, 1851.*

## CATALOGUE OF SUBJECTS ENGRAVED.

### ~~Frontispiece.~~

#### 1. *Advent to Christmas.*

I. CHRIST ENTERING JERUSALEM (12.) ( <i>First Sunday in Advent.</i> ) . . . . .	Angelico da Fiesole.
II. THE HEAVENLY STRANGER. (13) . . . . .	S. Veit.
III. THE PREACHING OF S. JOHN BAPTIST. (5.) ( <i>Fourth Sunday in Advent.</i> ) . . . . .	Overbeck.
IV. ABRAHAM ENTERTAINETH THREE ANGELS. (39) . . . . .	Raphael.
V. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. (9) . . . . .	Raphael.

#### 2. *Christmas to Epiphany.*

VI. THE ANNUNCIATION. (39) . . . . .	Carl Müller.
VII. THE NATIVITY ANNOUNCED TO THE SHEPHERDS. (40.)	Führich.
VIII. THE ADORATION OF THE SHEPHERDS. (1.) . . . . .	Raphael.
IX. THE PRESENTATION OF CHRIST IN THE TEMPLE. (23.)	Overbeck.
X. THE WISE MEN BRINGING GIFTS. (43.) . . . . .	Führich.
XI. THE FLIGHT INTO EGYPT. (6.) . . . . .	Angelico da Fiesole.
XII. JACOB GOING DOWN INTO EGYPT. (38.) . . . . .	Raphael.
XIII. THE FINDING OF MOSES. (33.) . . . . .	Raphael.
XIV. CHRIST OBEDIENT TO HIS PARENTS. (44.) . . . . .	Müller.
XV. CHRIST BLESSING LITTLE CHILDREN. (18.) . . . . .	Overbeck.

#### 3. *Epiphany to Lent.*

XVI. THE ADORATION OF THE WISE MEN. (10.) ( <i>Epiphany.</i> )	Raphael.
XVII. THE QUESTIONING WITH THE DOCTORS. (45.) ( <i>First Sunday after Epiphany</i> ) . . . . .	Overbeck.

CATALOGUE OF SUBJECTS ENGRAVED.

- XVIII. THE MARRIAGE AT CANA. (24.) (*Second Sunday after Epiphany*) . . . . . Overbeck.

4. *Lent to Trinity Sunday.*

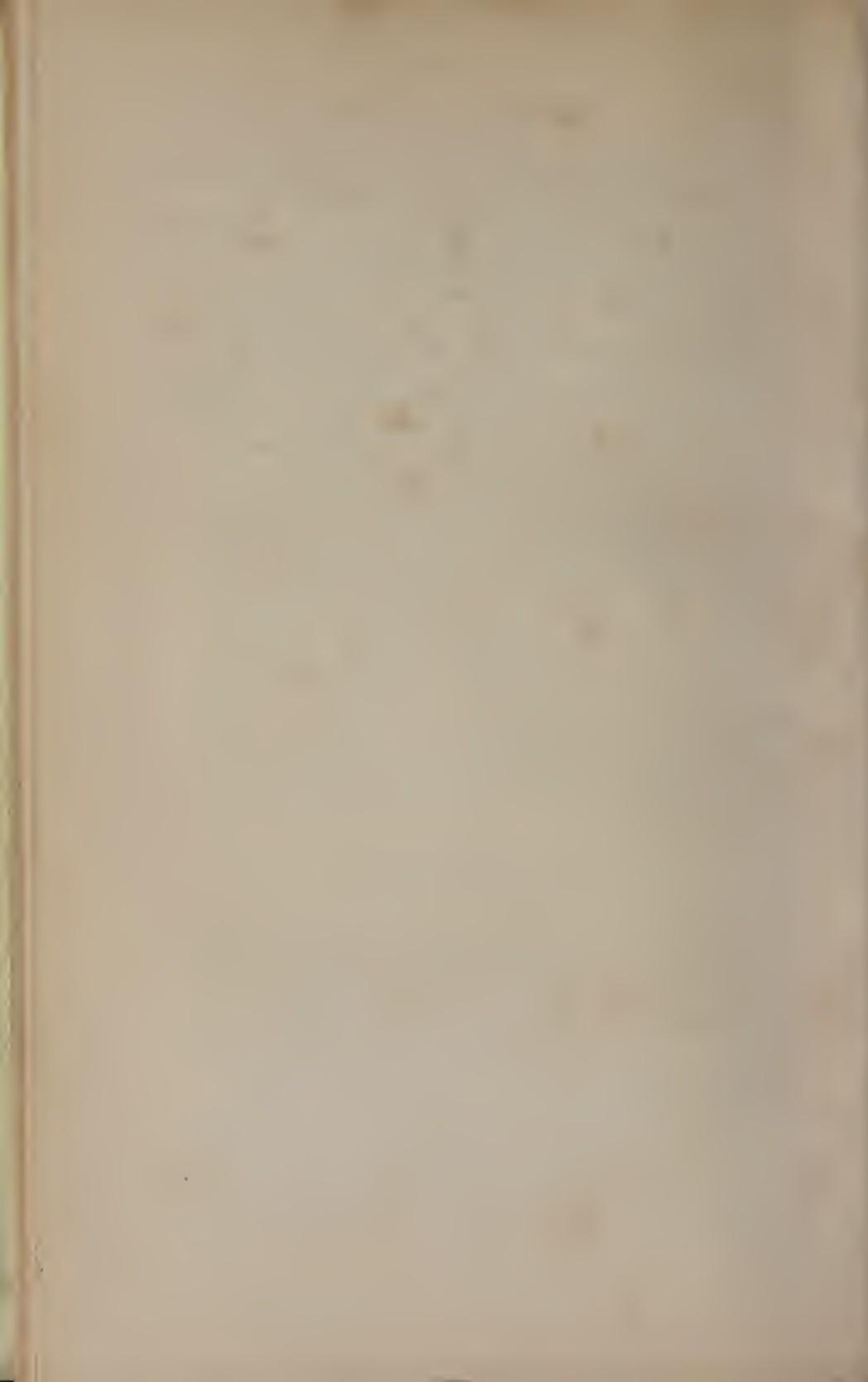
- XIX. CHRIST THE GOOD SHEPHERD. (14.) . . . . . Overbeck.  
 XX. REPENTANCE. (36.) . . . . . Steinle.  
 XXI. THE PRODIGAL SON'S RETURN. (31.) . . . . . Steinle.  
 XXII. CHRIST HEALING THE SICK. (28.) . . . . . Overbeck.  
 XXIII. THE RAISING OF LAZARUS. (7.) . . . Angelico da Fiesole.  
 XXIV. THE TRIUMPHAL ENTRY INTO JERUSALEM. (41.) (*Palm Sunday*) . . . . . Führich.  
 XXV. THE LAST SUPPER. (30.) (*Passion-week*) . . . . . Overbeck.  
 XXVI. THE AGONY IN THE GARDEN. (3.) (*Passion-week*) . . . Raphael.  
 XXVII. THE AGONY OF OUR LORD. (48.) (*Passion-week*) . . . Hess.  
 XXVIII. THE SCOURGING OF CHRIST. (49.) (*Passion-week*) . . . Führich.  
 XXIX. CHRIST BEARING HIS CROSS. (4.) (*Passion-week*) A. da Fiesole.  
 XXX. CHRIST CRUCIFIED. (46.) (*Good Friday*) . . . Overbeck.  
 XXXI. THE ENTOMBMENT OF CHRIST. (8.) (*Passion-week*) A. da Fiesole.  
 XXXII. JOSEPH RELATING HIS DREAMS. (32.) . . . . . Raphael.  
 XXXIII. OUR LORD APPEARING TO MARY MAGDALENE. (42.)  
     (*Easter-Day*) . . . . . Hess.  
 XXXIV. THE ASCENSION. (50.) (*Ascension-Day*) . . . . . Führich.  
 XXXV. THE GREAT SHEPHERD OF THE SHEEP. (26.) (*Second Sunday after Easter*) . . . . . Steinle.

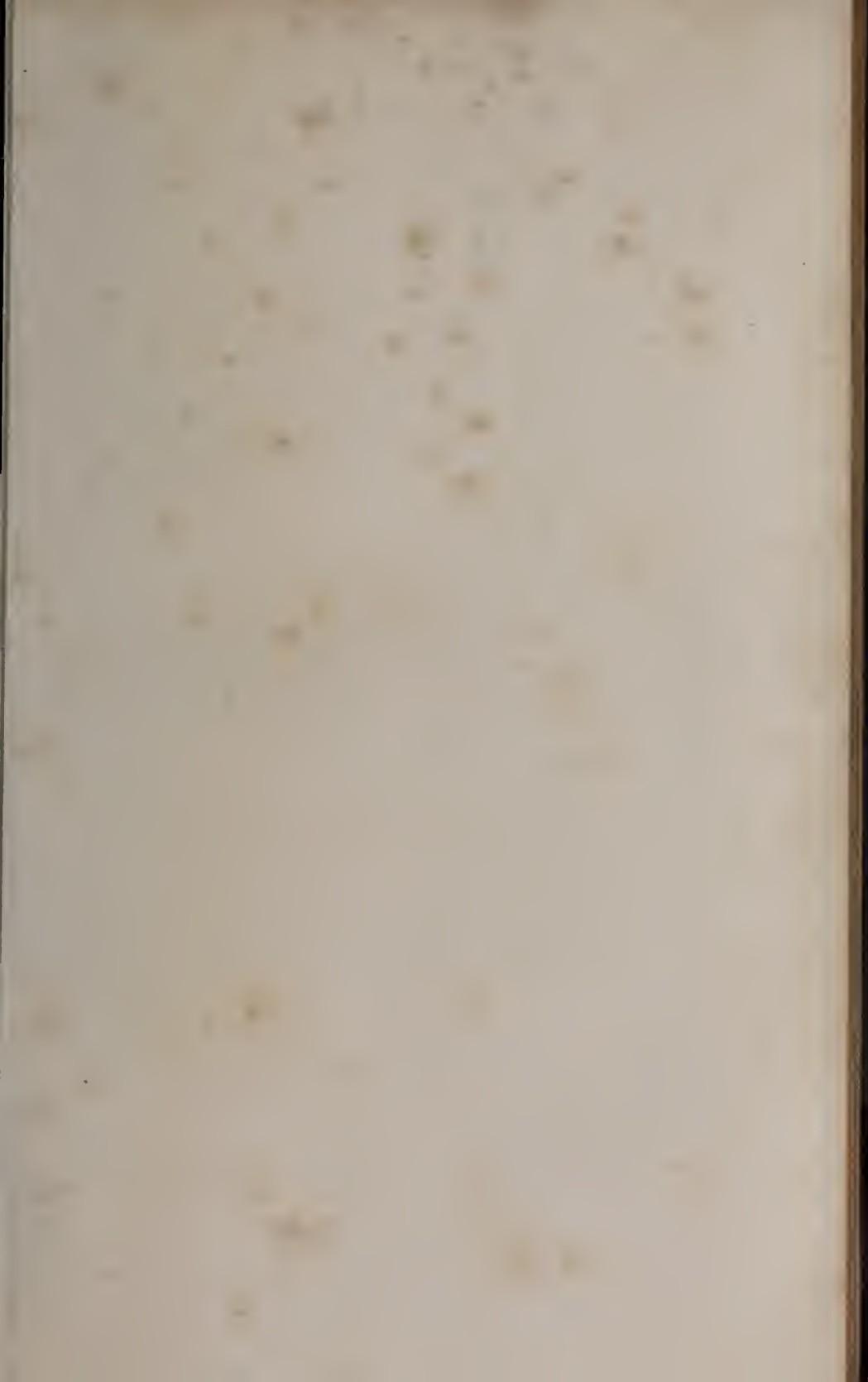
5. *Trinity Sunday to Advent.*

- XXXVI. THE MEETING OF JACOB AND RACHEL. (37.) . . . . . Raphael.  
 XXXVII. THE LAME MAN HEALED BY S. PETER  
     AND S. JOHN. (16.) . . . . . Raphael.  
 XXXVIII. S. PAUL AT ATHENS. (17.) . . . . . Raphael.  
 XXXIX. S. MATTHEW THE EVANGELIST. (15.) . . . . . Overbeck.  
 XL. S. MARK THE EVANGELIST. (22.) (*S. Mark's Day*) . . . Overbeck.  
 XLI. S. LUKE THE EVANGELIST. (19.) (*S. Luke's Day*) . . . Overbeck.  
 XLII. S. JOHN THE EVANGELIST. (20.) (*S. John's Day*) . . . Overbeck.  
 XLIII. THE GOOD SHEPHERD. (11.) (*Third Sunday after Trinity*) . . . . . Overbeck.  
 XLIV. HAGAR AND ISHMAEL. (25.) (*Thirteenth Sunday after Trinity*) . . . . . Overbeck.

CATALOGUE OF SUBJECTS ENGRAVED.

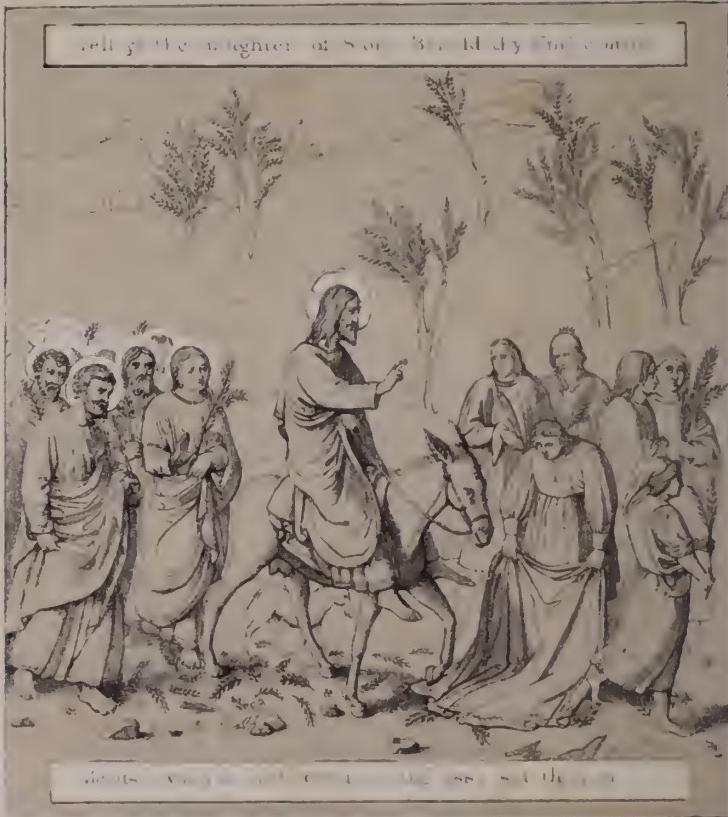
- XLV. THE SERMON ON THE MOUNT. (47.) (*Fifteenth Sunday after Trinity.*) . . . . . Dobson.  
XLVI. THE RAISING OF THE WIDOW'S SON AT NAIN. (2.) (*Sixteenth Sunday after Trinity.*) . . . . . Overbeck.  
XLVII. THE GREATEST IN THE KINGDOM OF HEAVEN. (29.)  
    (*Seventeenth Sunday after Trinity.*) . . . . . Overbeck.  
XLVIII. THE CALLING OF S. MATTHEW. (27.) (*S. Matthew's Day.*) . . . . . Overbeck.  
XLIX. THE GUARDIAN ANGEL. (35.) (*S. Michael and all Angels.*) . . . . . Straehuber.  
L. S. JOHN THE DIVINE. (21.) (*All Saints.*) . . . . . Raphael.





CLASS ENTERING

Tell y<sup>e</sup> the w<sup>th</sup>er or Son Boldy f<sup>or</sup> e<sup>n</sup>t<sup>er</sup>

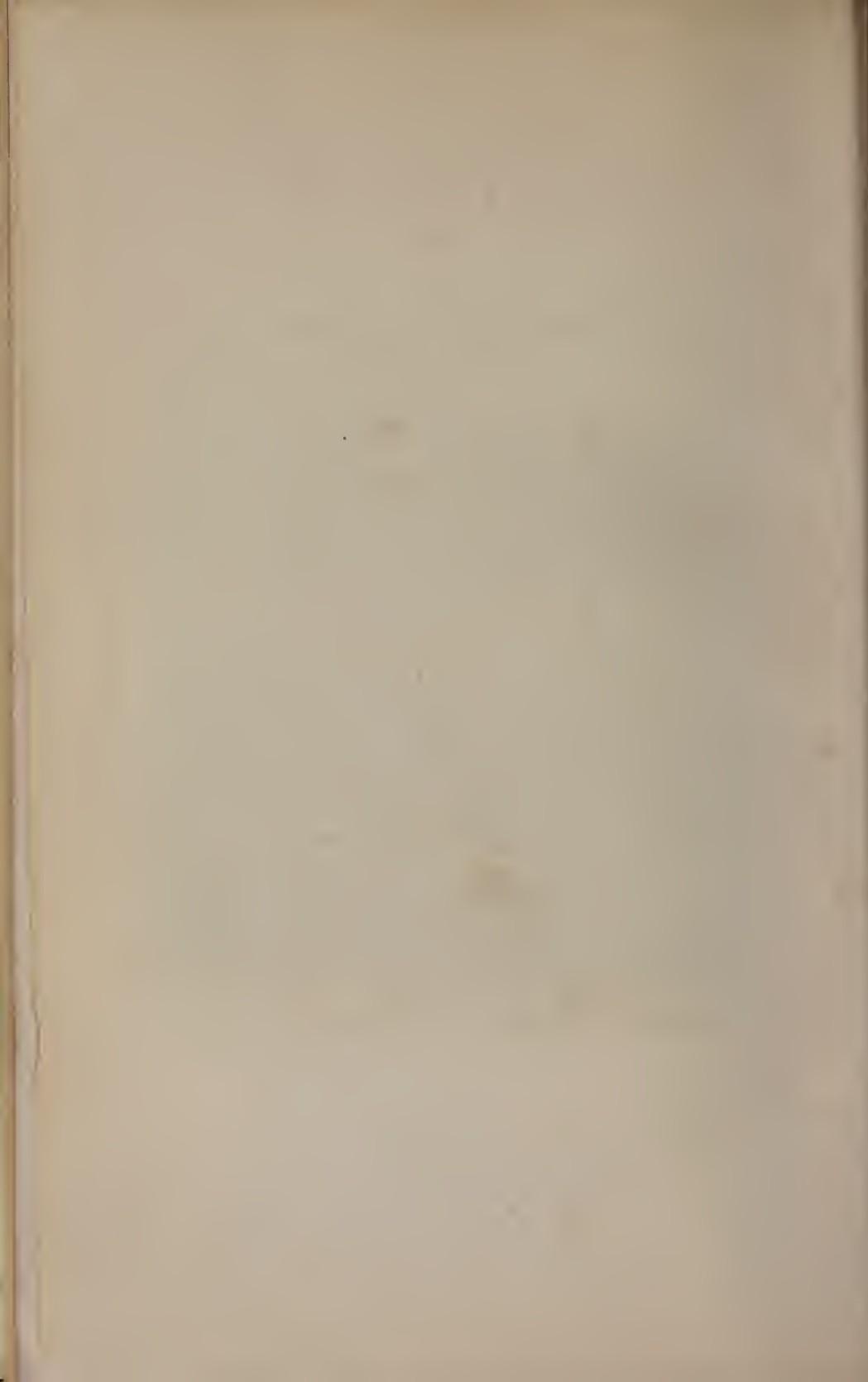


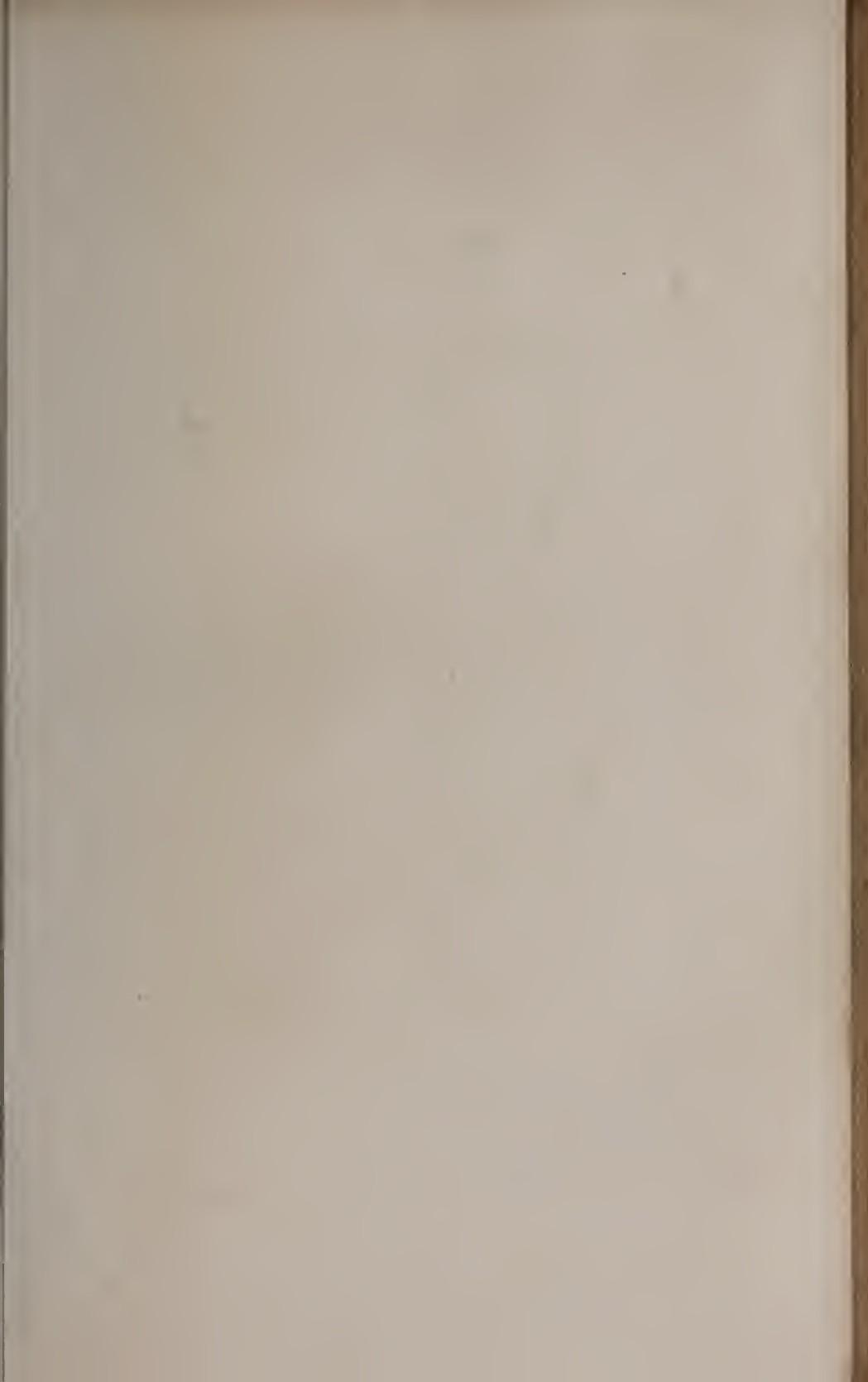
## 1. CHRIST ENTERING JERUSALEM. (12.)

S. JOHN xii. 14.

(*First Sunday in Advent.*)

THE holy season of Advent has been chosen by the Church as the occasion of some of the most solemn and impressive lessons with which the Christian year is graced. The commemoration of our Blessed LORD's first coming in great humility, is converted into a means of preparation for His second coming to judge the world. The Advent Services of the Church have, for many centuries, directed the attention of the devout Christian to the entry of our LORD into Jerusalem, which, although the event itself occurred within the last week of our Saviour's ministry, harmonizes extremely well with the great instruction of this season. It brings before us an Advent or coming of our LORD into Jerusalem, as a kind of type of His coming to judgment. For a moment, His earthly path is surrounded by splendour, and His kingdom acknowledged with the homage of man, while He comes to execute a great judicial mission—the expulsion of His countrymen from the Temple, which their worldliness had defiled. And from the solemn scene here presented to our view, the devout mind naturally travels onward to that Season, when He shall come with ten thousand of His Saints, to execute judgment upon all.





THE HEAVENLY STRANGER



Behold I stand at the door, and knock

*Rev c III v 20*

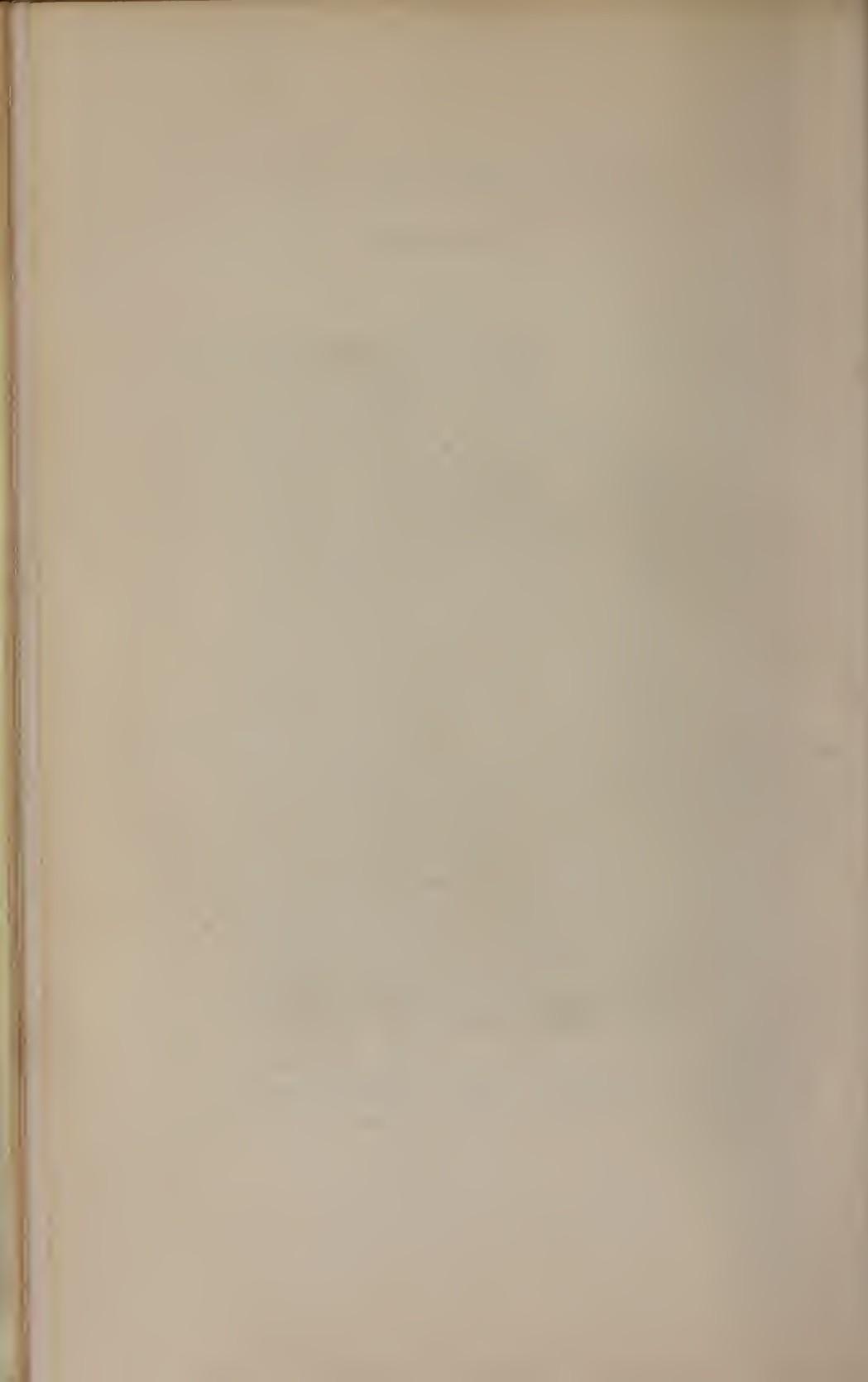
## II. THE HEAVENLY STRANGER. (13.)

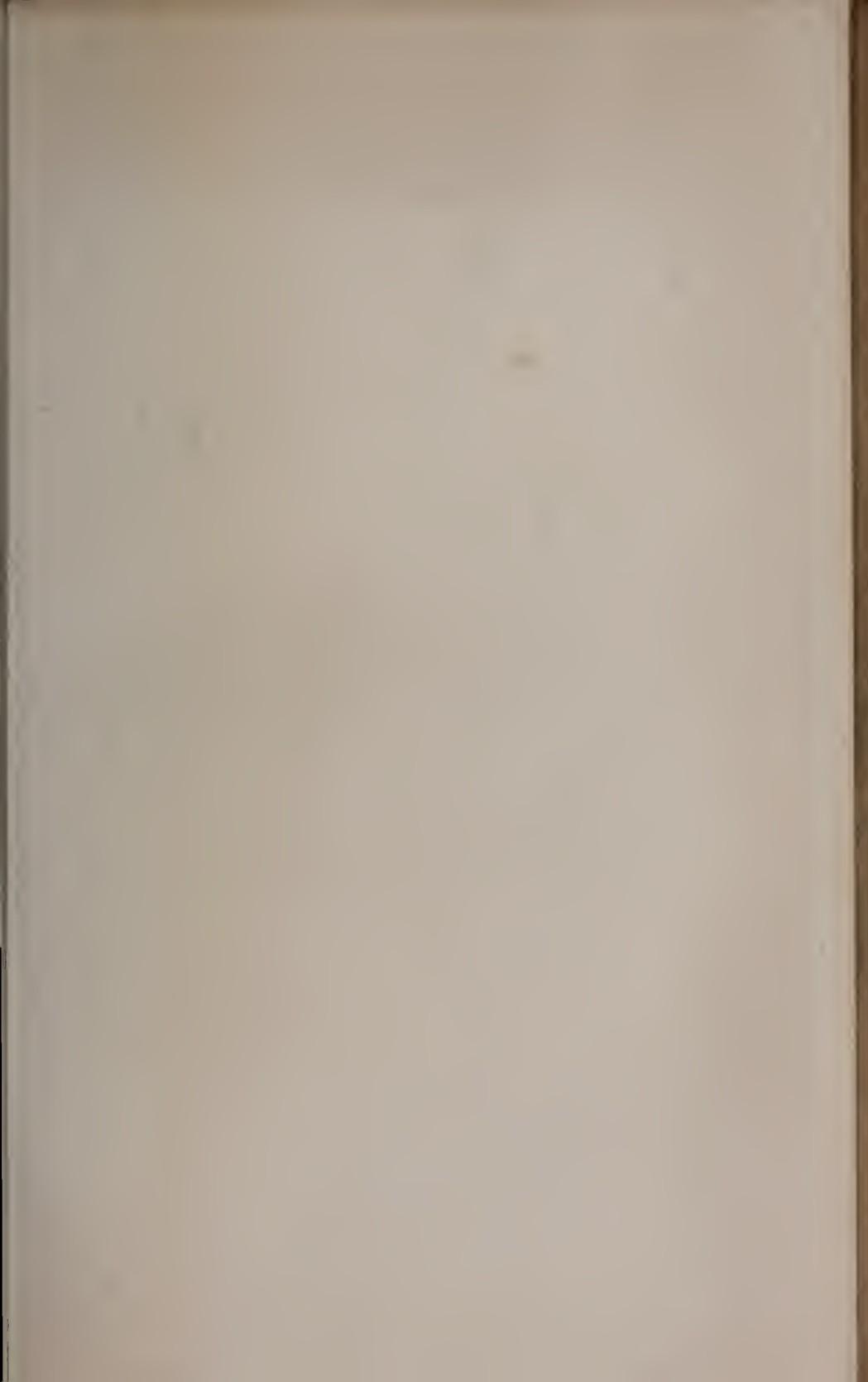
REVELATION iii. 20.

(*Advent.*)

By the same train of thought which leads us to see in the approach of our Blessed LORD to Jerusalem a type of His coming to judgment, we connect with the season of Advent every solemn visitation of our Saviour, whether open or secret. Now, when we gather up the promises of spiritual aid left by our LORD to His followers, we cannot fail to perceive that many of them declare His presence among us, when we are unconscious of it. His presence is promised to all the assemblies of the faithful, for "where two or three are gathered together in My name, there am I in the midst of them." Again, in regard to every act of charity, He declares that whatsoever is given to His poor for His sake is given to Himself: so that when the disease, the poverty, or the affliction of a Christian brother demands our sympathy, it is our LORD Himself, who, through them, condescends to ask and to use our feeble powers of help. The eye of faith beholds in the afflicted brother the Heavenly Stranger, who thus tries the love of His followers, though the worldly and the unbelieving heart regards Him not.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me." By which words, we are also reminded that the Holy One who demands admission into all our hearts, pledges Himself to enter as one who comes to a scene of festive joy; and promises to adapt Himself first to *our* child-like tastes,—to partake *our* meal: "I will sup with him." At the same time He adds,—"And he with Me:" in which words it is foretold that we shall in time learn the higher delights of the heavenly banquet which *He* will furnish forth. He promises to lead us on from earthly to heavenly things,—from the desire of the meat which perisheth, to the desire of that which lasteth for ever.





THE PREACHING OF S. JOHN BAPTIST.



One mightier than I cometh, the latchet of Whose shoe I am not worthy to unloose

*Stak III 16*

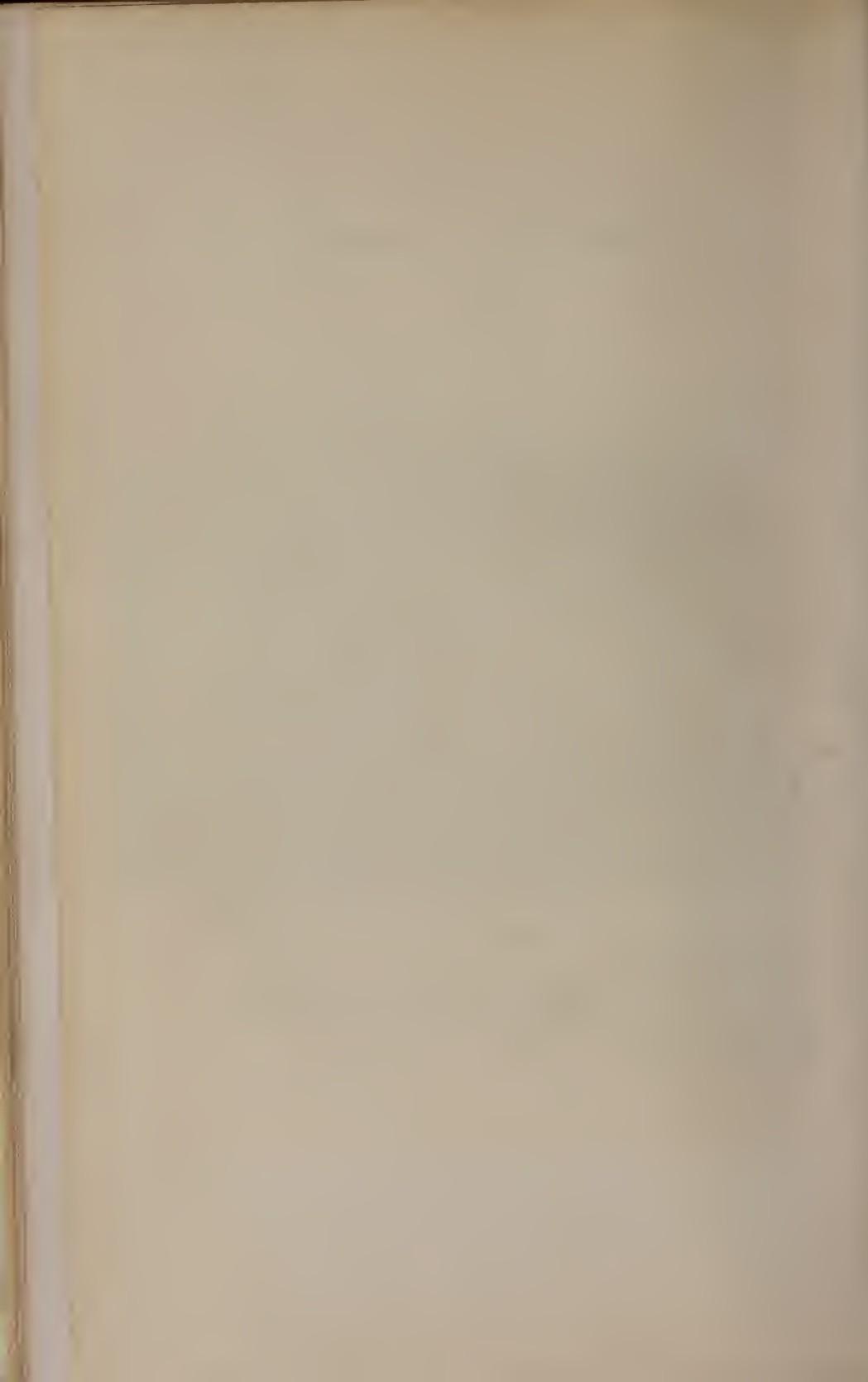
### III. THE PREACHING OF S. JOHN BAPTIST. (5.)

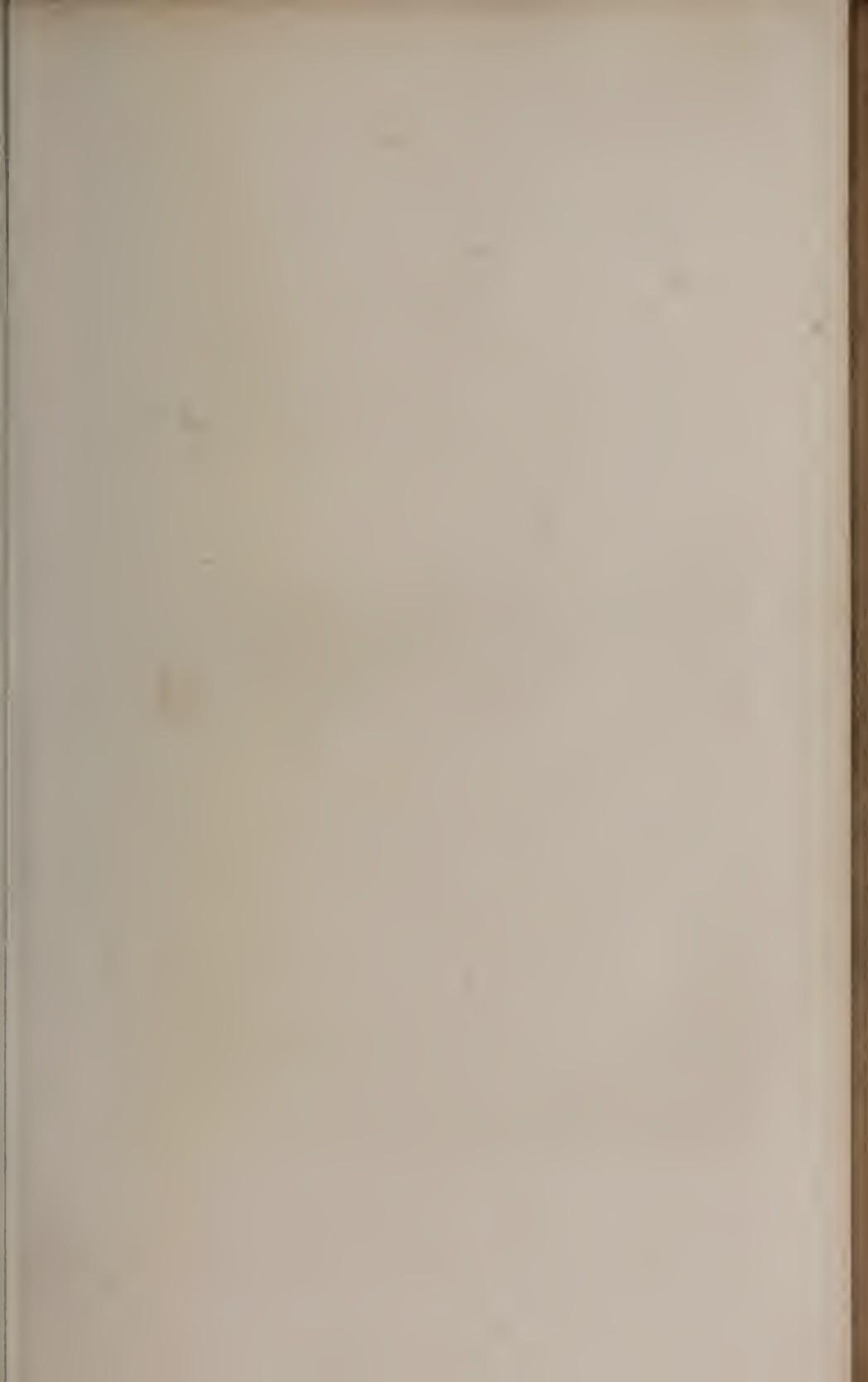
S. LUKE iii. 16.

(*Fourth Sunday in Advent.*)

THERE is no character among the prophetic forerunners of our **LORD** more remarkable than John the Baptist. He seems to stand between the Old and the New Testament. The Old Testament has been said to expire with the Gospel on its lip,—in allusion to the words with which the prophecies of Malachi conclude: “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the **LORD**, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.” *Mal. iv. 5, 6.* And in S. Luke’s narrative, the Gospel history begins with the birth of John the Baptist. Of the history of John, until he is introduced (as he is represented in the engraving before us) as preaching repentance, “because the Kingdom of Heaven is at hand,” (*S. Matt. iii. 2,*) Scripture gives us scarcely any information; simply telling us that the “child grew and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel.” (*S. Luke i. 80.*) In those deserts was engendered the spirit by which he was said “to go before the **LORD** in the spirit and power of Elias.” It was there that he learned the lessons of self-denial which enabled him to set at nought the luxuries of a court, and to reprove the sins of Herod.

The Church having connected the preaching of John the Baptist with Advent, the propriety of placing this representation of it in the Advent Series is obvious.





ABRAHAM ENTERTAINETH THREE ANGELS.



Some have entertained Angels unaware.  
Prov. c. III.

#### IV. ABRAHAM ENTERTAINETH THREE ANGELS. (34.)

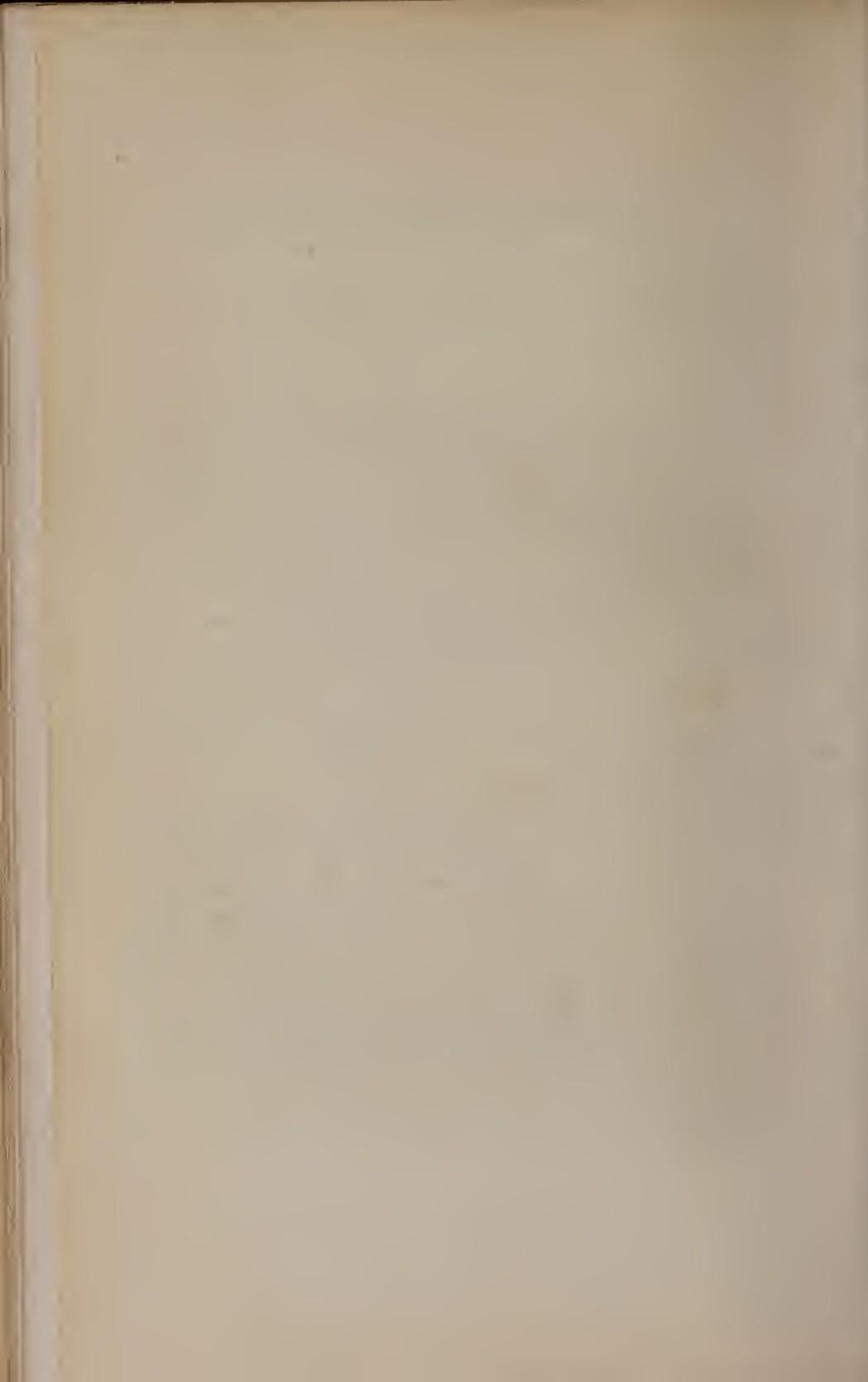
HEBREWS xiii. 2.

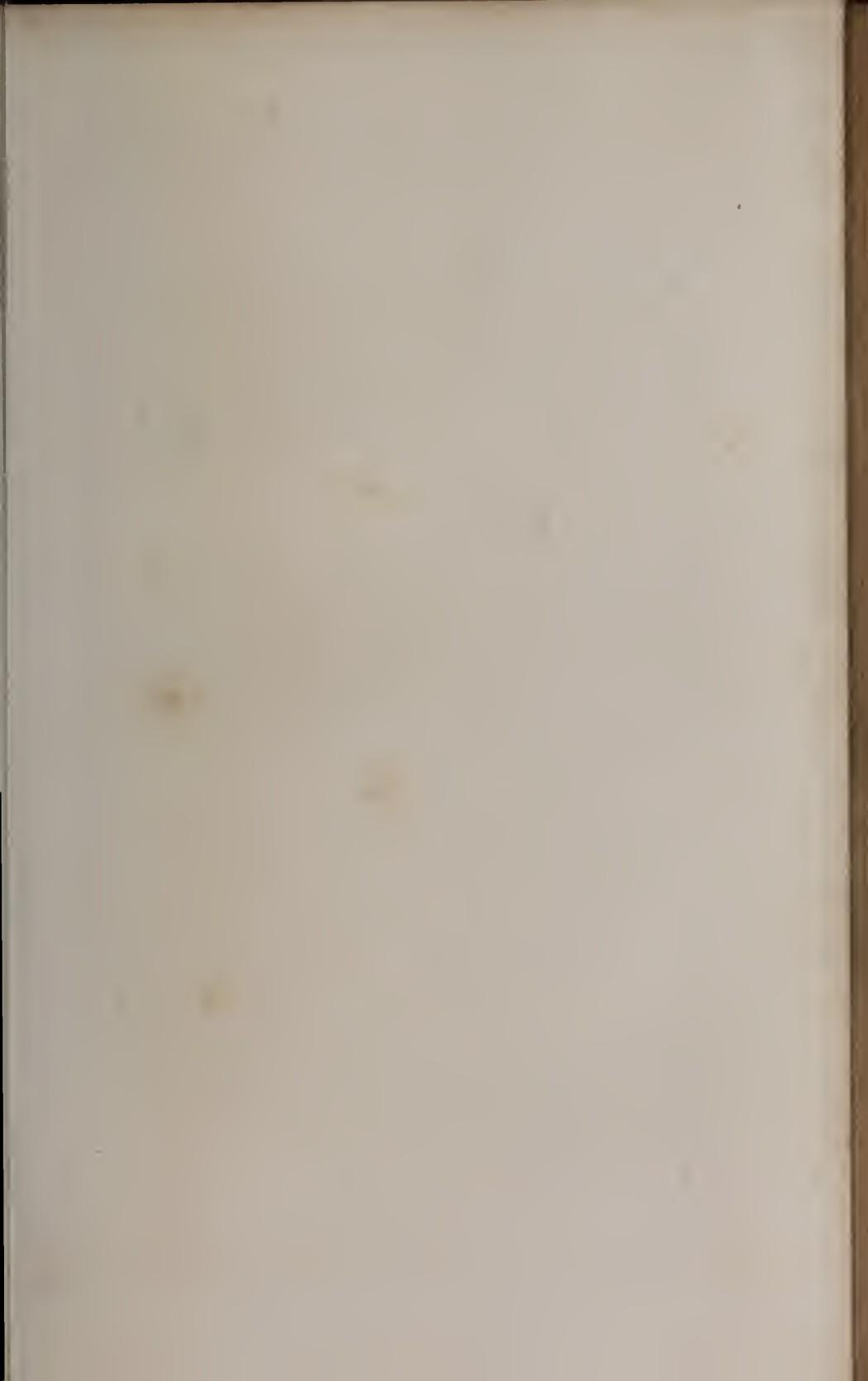
(*Advent.*)

WHEN Scripture first describes the Fall, it begins to display the great remedial measure by which the heavenly love of God determines to raise again the children of men to hope and life. The long line of prophetic announcements of the Messiah, which ends only in the last words of the Old Testament, begins with the promise recorded in Gen. iii., that the seed of the woman should bruise the head of the serpent. The visit of the three Angels to Abraham is intimately connected with this series of prophecies, inasmuch as they came to promise to Abraham a son, who should be both an ancestor and a type of Him in whom “all the nations of the earth” should “be blessed.” In this point of view, this event is intimately blended with the thoughts which belong to Advent, and it has accordingly been placed in that division.

The great artist from whom this engraving is taken, has chosen the moment when Abraham first saw the approach of the strangers, and “ran to meet them from the tent door, and bowed himself toward the ground.” (*Gen. xviii. 2.*) It will be observed that, by a pardonable licence, he has transferred to this moment the circumstances which occurred at a later period of their visit, viz., the listening of Sarah behind the tent-door, as recorded in the same chapter, ver. 10, et seq.

We call these three mysterious visitants from the unseen world Angels; in accordance with the heading of the chapter which relates their visit. But the prevailing opinion of the Church has been that our Blessed Lord Himself was the chief speaker.





THE ANNUNCIATION OF THE BLESSED VIRGIN MARY



K. Phillips. Pinx.

Hail thou that art highly favoured the Lord is with thee *Luke 1:28*

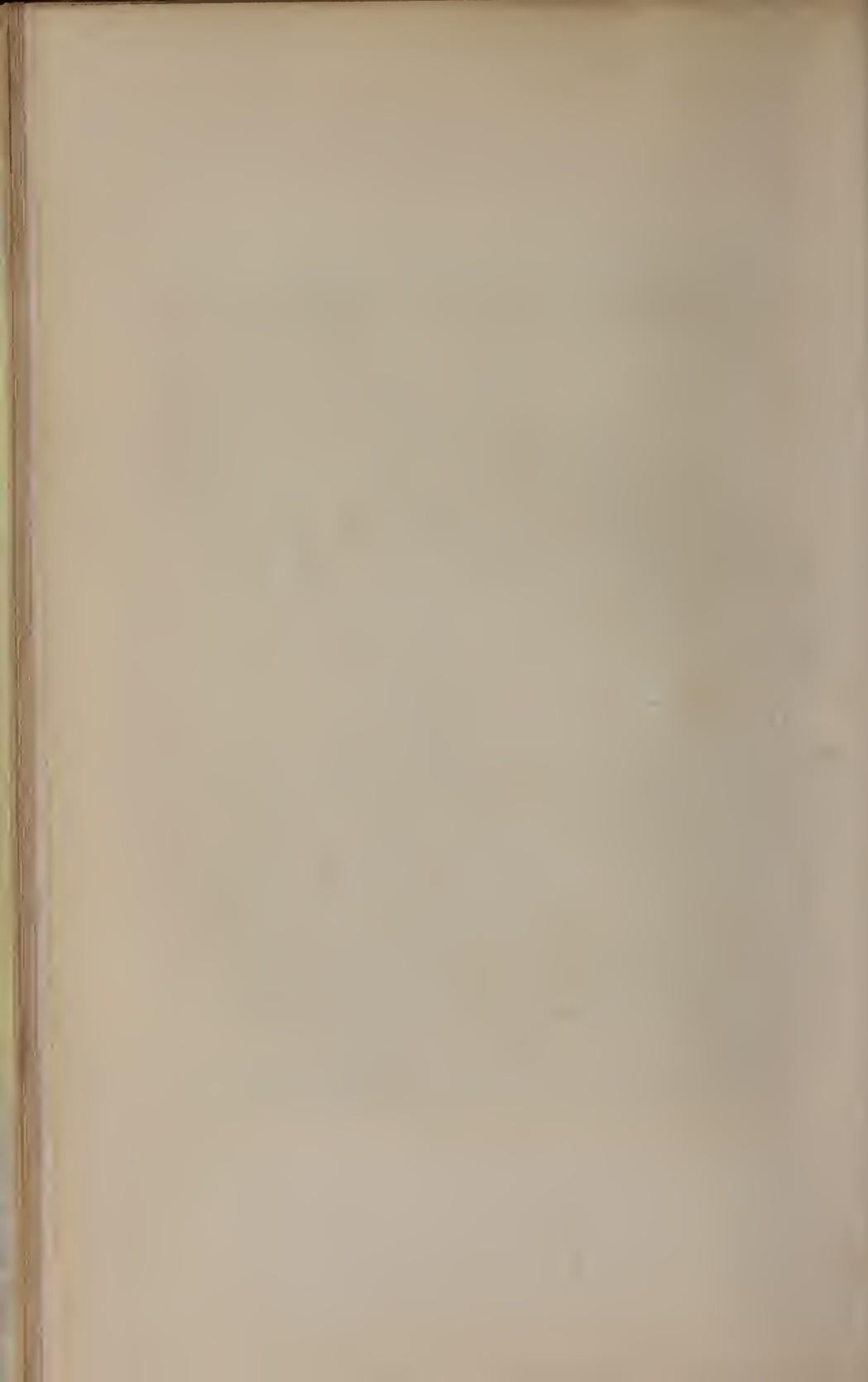
## V. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. (9.)

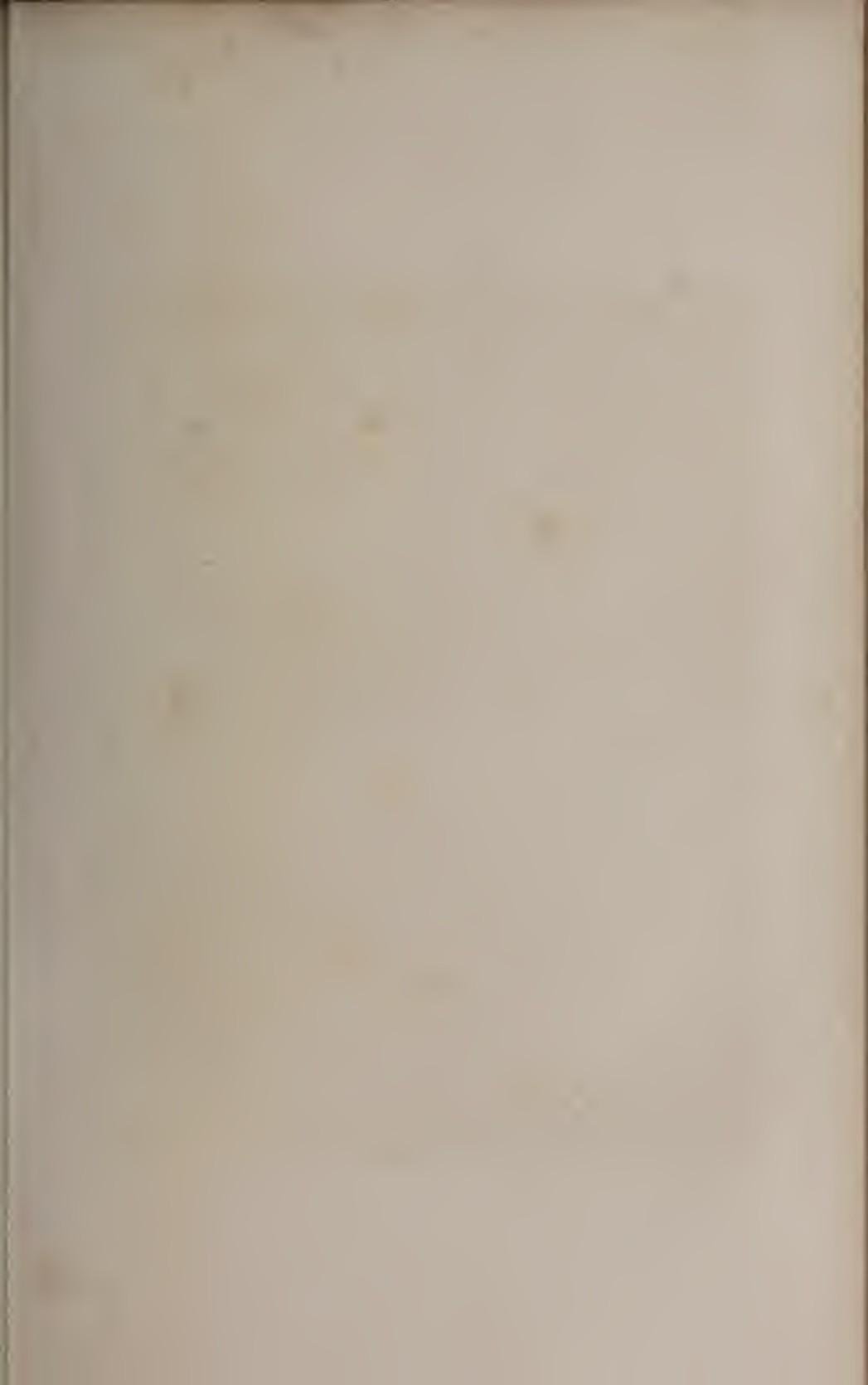
S. LUKE i. 28.

(*Advent.*)

THE Annunciation, of which two representations are found in this series, presents itself to our view under two very remarkable aspects. It may be considered as immediately announcing the coming of the Messiah,—in which case it falls in with the instruction of Advent: or it may be viewed as more closely connected with the miraculous circumstances of the birth of our Saviour,—when it leads our thoughts more immediately to the joyful events of Christmas.

It is here considered under the former point of view; and thus contemplated, how wonderful is the scene which it reveals! After a silence of about three hundred years (broken however by the announcements to Zacharias, and to Simeon, *S. Luke* i. 5—23; ii. 26) the voice of prophecy again is heard, and heavenly messengers descend with glad tidings on their lips. The dream of Jacob begins to be realized; the ladder, the top of which reaches to Heaven, is now set up on earth, and the Angels of God ascend and descend upon it. And at the glad sound of their message the language of the Psalmist rises up into our hearts, when he calls upon the Heaven and the Earth, the Sea, and the fulness thereof, to rejoice at the coming of the LORD. *Ps. xvi.* 11, 12, 13.





THE ANNUNCIATION.



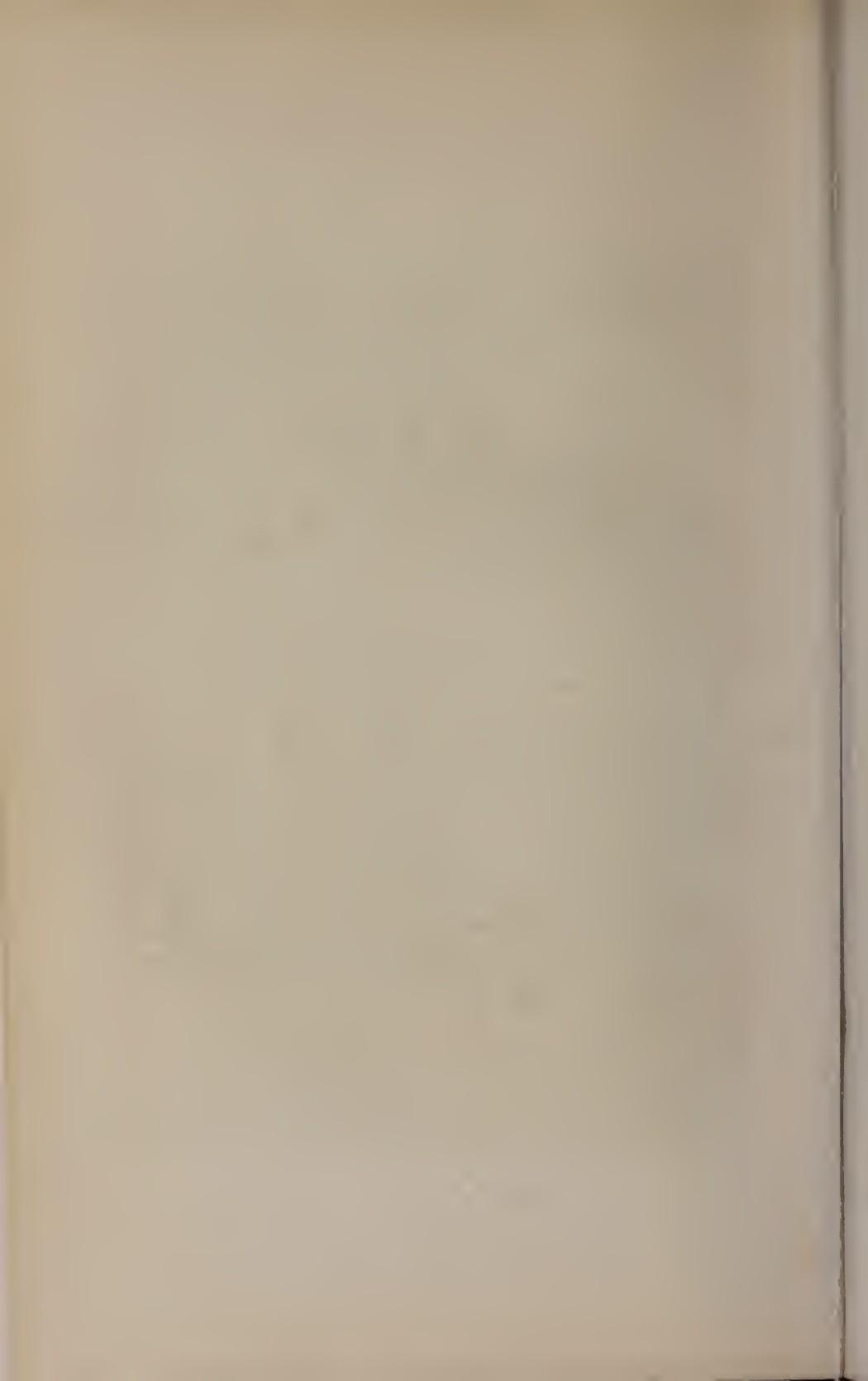
"That Holy thing which shall be born of thee shall be called the Son of God."  
S. Luke c. 1: 35

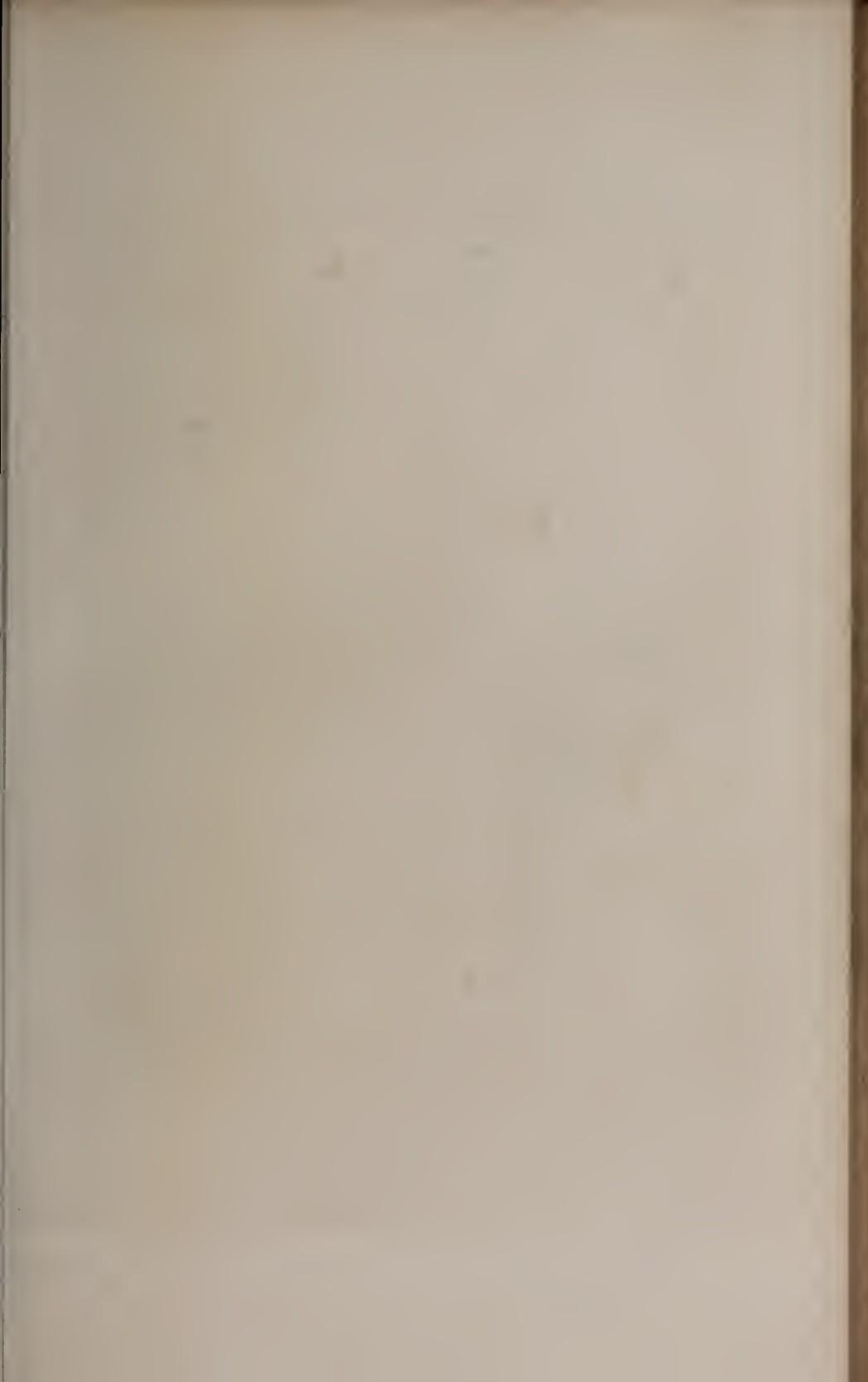
## VI. THE ANNUNCIATION. (39.)

S. LUKE i. 35.

(*Christmas.*)

THE Annunciation, when viewed in connection with the season of Christmas, leads our thoughts naturally to the mysterious nature of the Incarnation of our Blessed LORD. In the Creed of S. Athanasius, we confess that our LORD JESUS CHRIST the Son of GOD, is GOD and MAN ; “ GOD, of the substance of the Father, begotten before the worlds ; and MAN, of the substance of His mother, born in the world ;” and accordingly, in the Annunciation, while the message is given to the earthly parent, it is distinctly declared that the Son who shall be born to her “ shall be called the Son of the Highest.” (*S. Luke i. 32.*) Scripture thus intimating the divine and the human element in the birth of the Saviour, raises our thoughts from earth to heaven, and again brings them down to earth ; perpetually reminding us that while our LORD, as mere MAN, could not atone for the sins of the world, yet it was only as *man*, that His atonement could be available for mankind. And hence in the depth of our gratitude to our LORD for His Incarnation, we must never forget to adore that Godhead, which His Humanity shrouded.





THE NATIVITY ANNOUNCED TO THE SHEPHERDS



"And lo, the Angel of the Lord came upon them"

*3 Luke ii 9*

## VII. THE NATIVITY ANNOUNCED TO THE SHEPHERDS. (40.)

S. LUKE ii. 8—14.

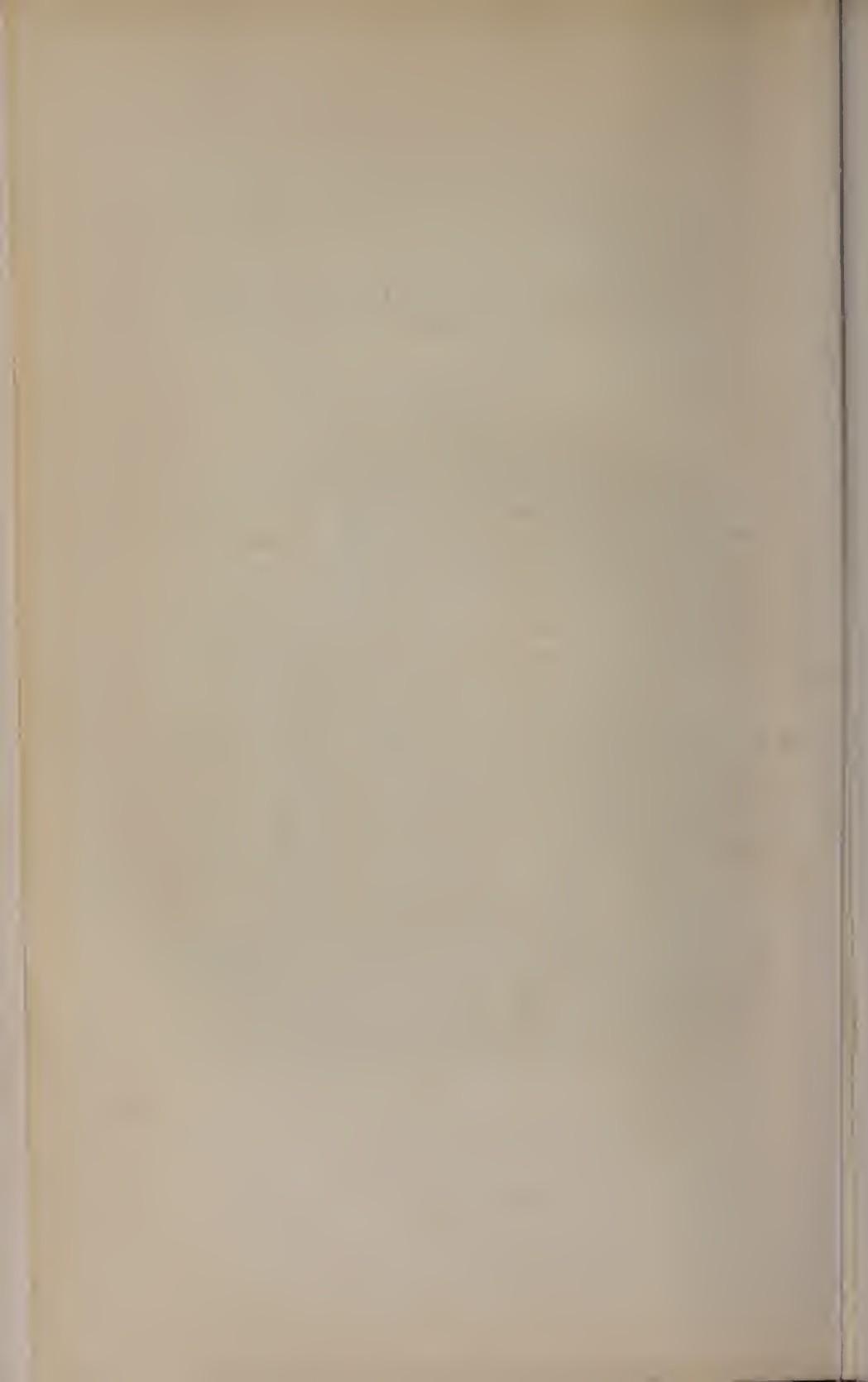
(*Christmas.*)

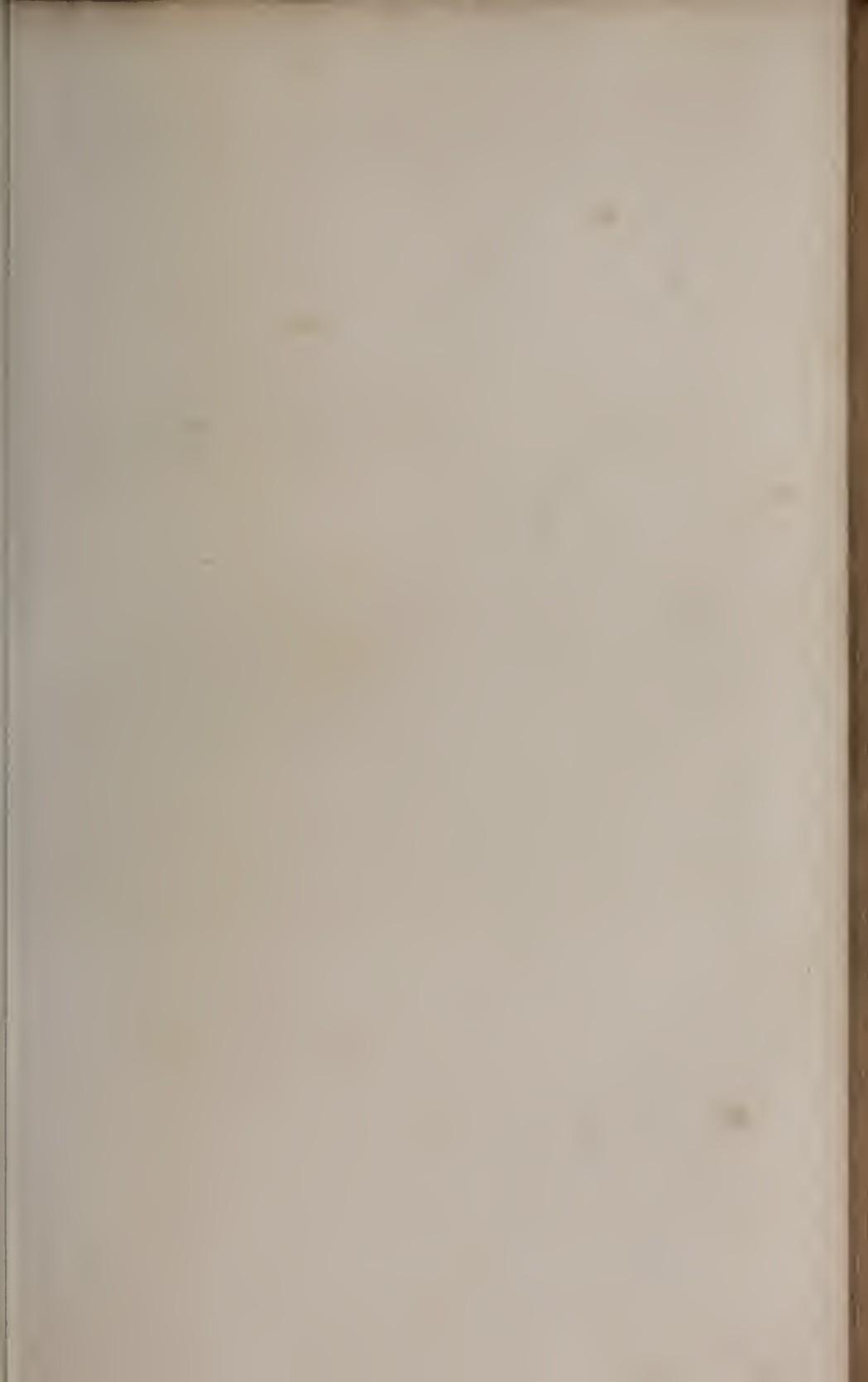
As in the Holy Scripture there is no image more frequent than that of the Shepherd, under which God represents His own watchful care over His people, so there is no class of men to whom higher privileges are given in Scripture than shepherds. Jacob, Moses, and David, all followed this occupation, and to men of this peaceful and almost holy calling, the fact of the birth of our Saviour was first revealed.

When our Blessed Lord was born in Bethlehem, Scripture informs us that “there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.”

The artist appears to have chosen the moment when this fear and astonishment are beginning to subside into the feeling of devotion towards God, and an earnest desire to listen with reverence to the communication from on high, which the Angel is about to make.

The Angel is represented alone; as it was not till the conclusion of his message that there was with him a multitude of the Heavenly host, praising God, and saying,—“ Glory to God in the highest, and on earth peace, good will towards men.”





THE ADORATION OF THE SHEPHERDS.



And they came with haste and found Mary and Joseph and the Babe lying in a Manger

*St. Luke ii. 15-16*

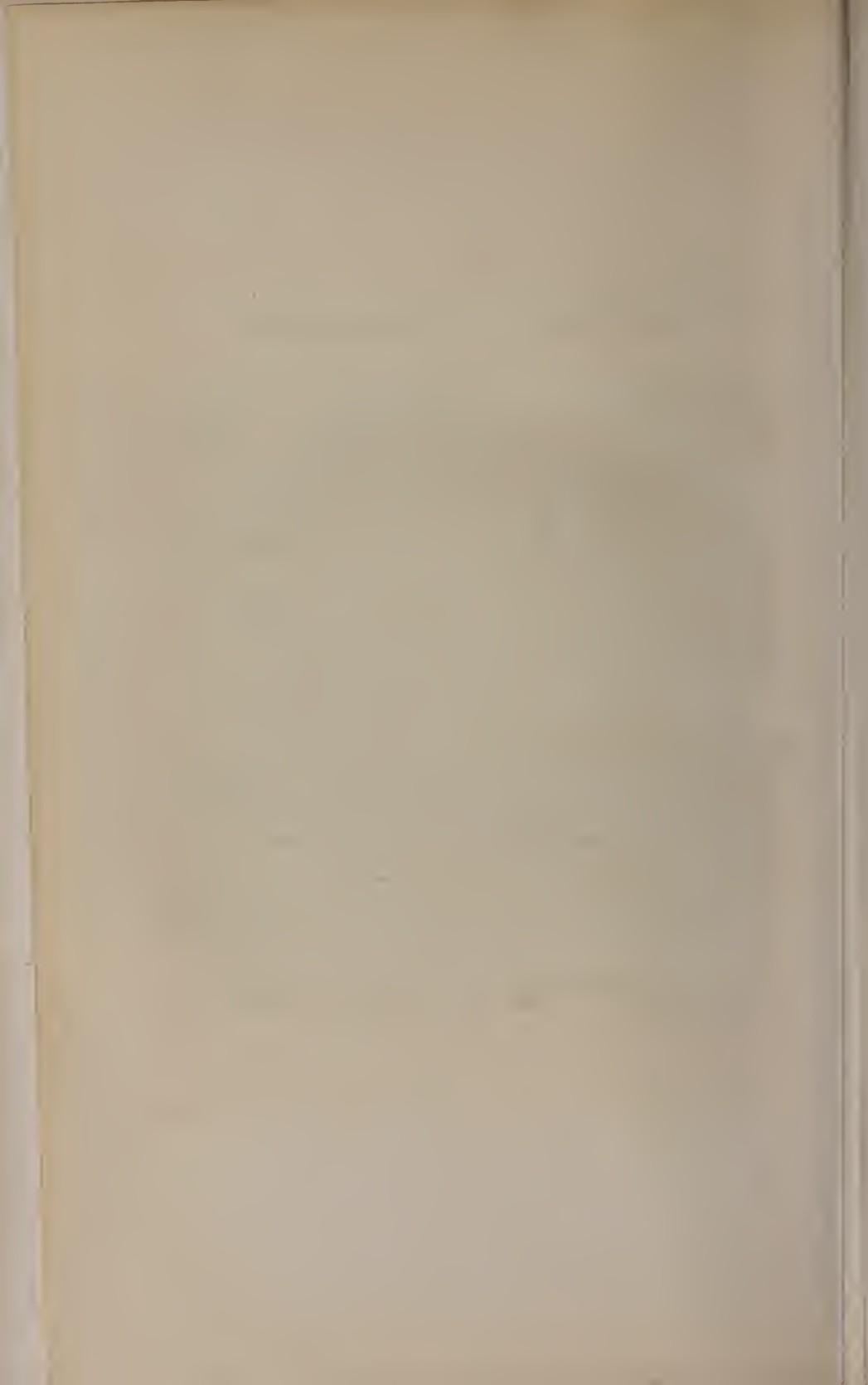
## VIII. THE ADORATION OF THE SHEPHERDS. (1.)

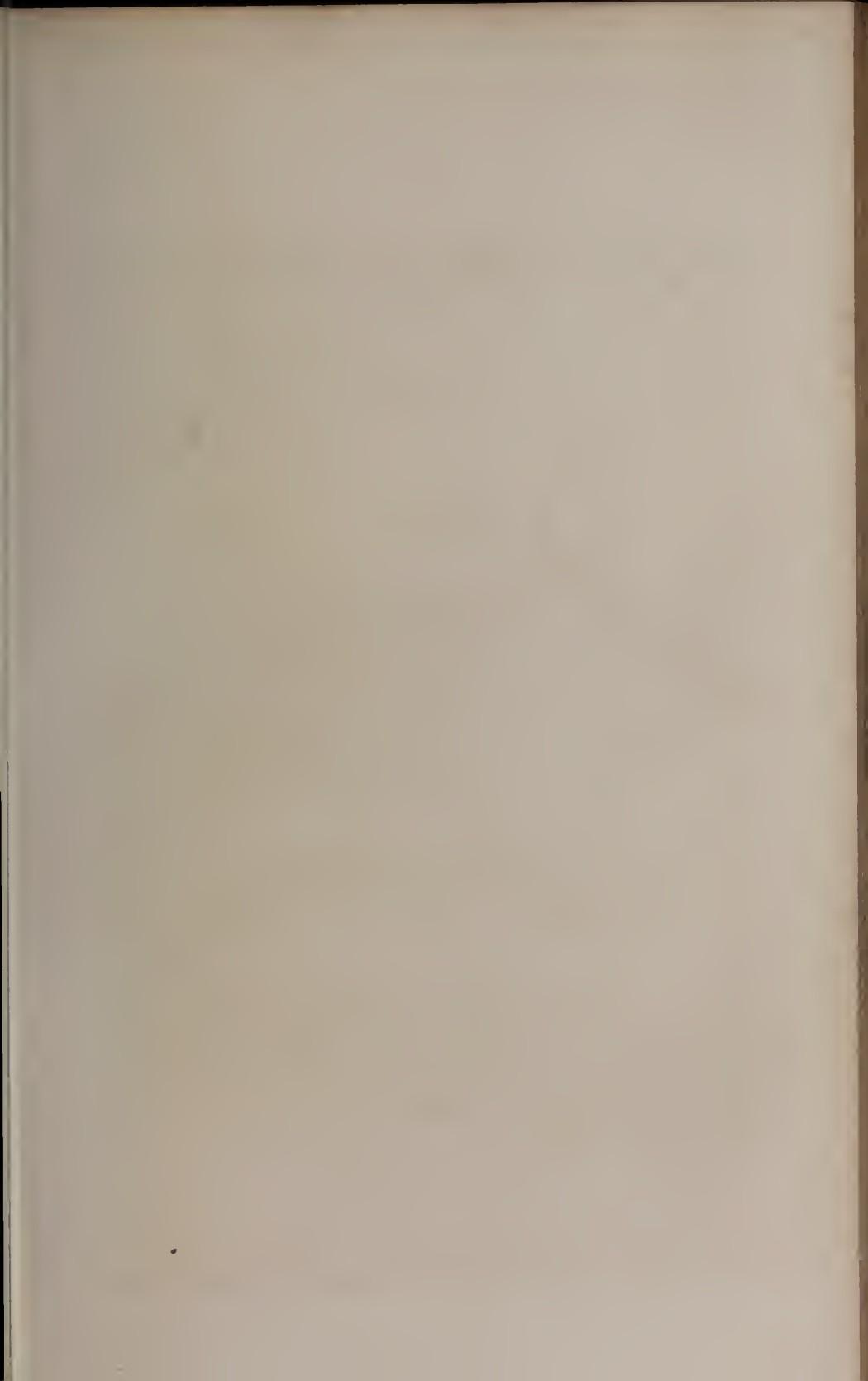
S. LUKE ii. 16.

(*Christmas.*)

No sooner was the announcement of our Blessed **LORD**'s birth made to the Shepherds, than these ' holy and humble men of heart' set forth to bless the **LORD**, and to worship our Saviour. It appears from the sacred narrative, that the miraculous incident which had befallen them served to throw great light upon the event which had just taken place in Bethlehem, and even the mother of our **LORD** is said to have kept all these sayings, and pondered them in her heart. The ready devotion of these single-hearted men, thus adoring the infant Saviour before His glory had been manifested, may well put to shame our cold and feeble recognition of His Spiritual Kingdom. In the form of a helpless babe they could discern the Saviour of the world, and came to worship Him ; but we too frequently, because He is removed from our sight, forget that He sits for ever on the right hand of the Majesty on high.

In the present engraving, the figure on the extreme right appears to be a representation of one of the Calabrian *Pifferari*, or Pipers, who even now flock to Rome previous to Christmas, and parade the streets by night, playing on an instrument similar to that which the artist has designed. The custom is, in some respects, similar to that of 'the waits' in England.





THE PRESENTATION OF CHRIST IN THE TEMPLE.



Mine eyes have seen Thy Salvation

## IX. THE PRESENTATION OF CHRIST IN THE TEMPLE. (23.)

S. LUKE ii. 30.

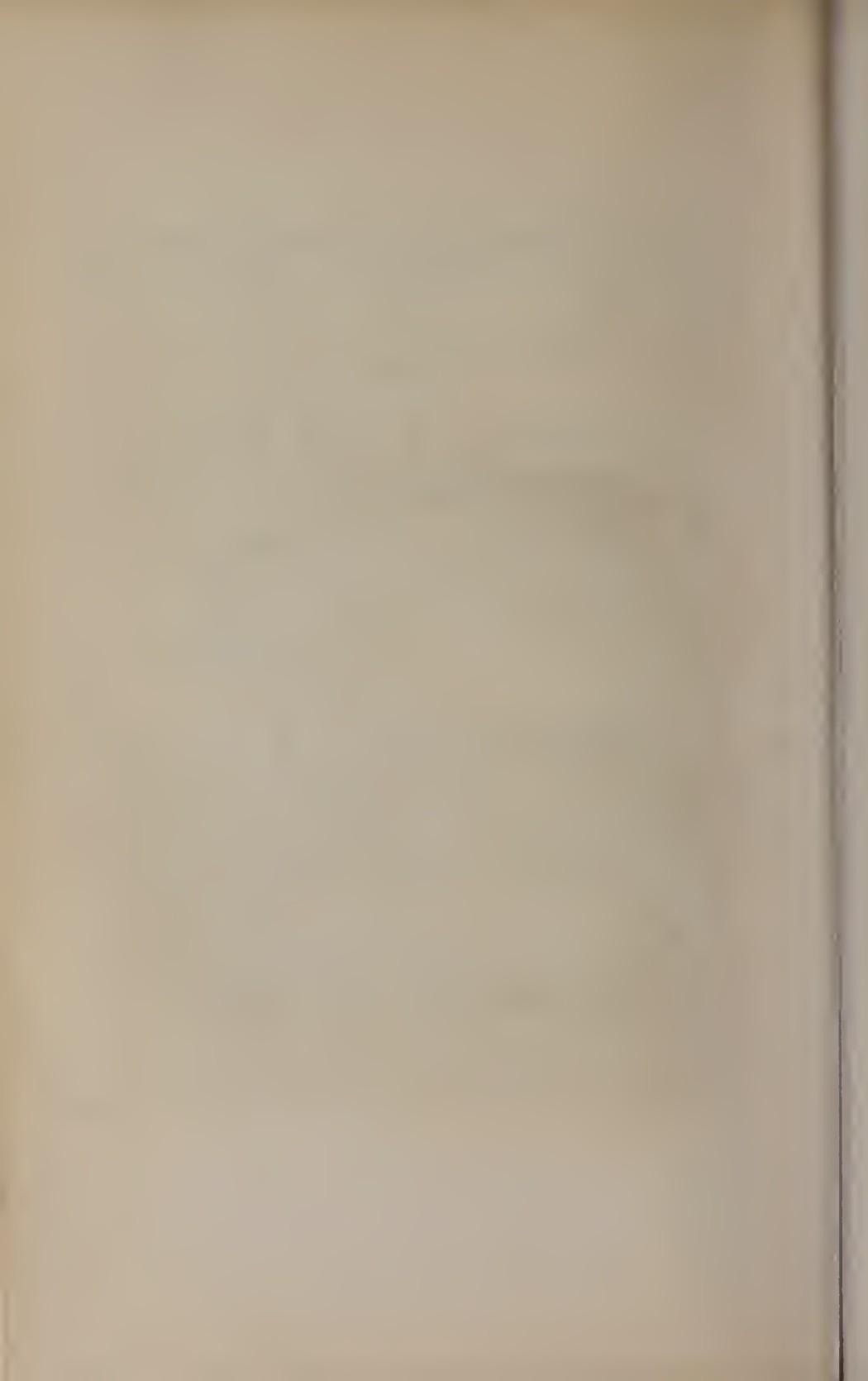
(*Christmas.*)

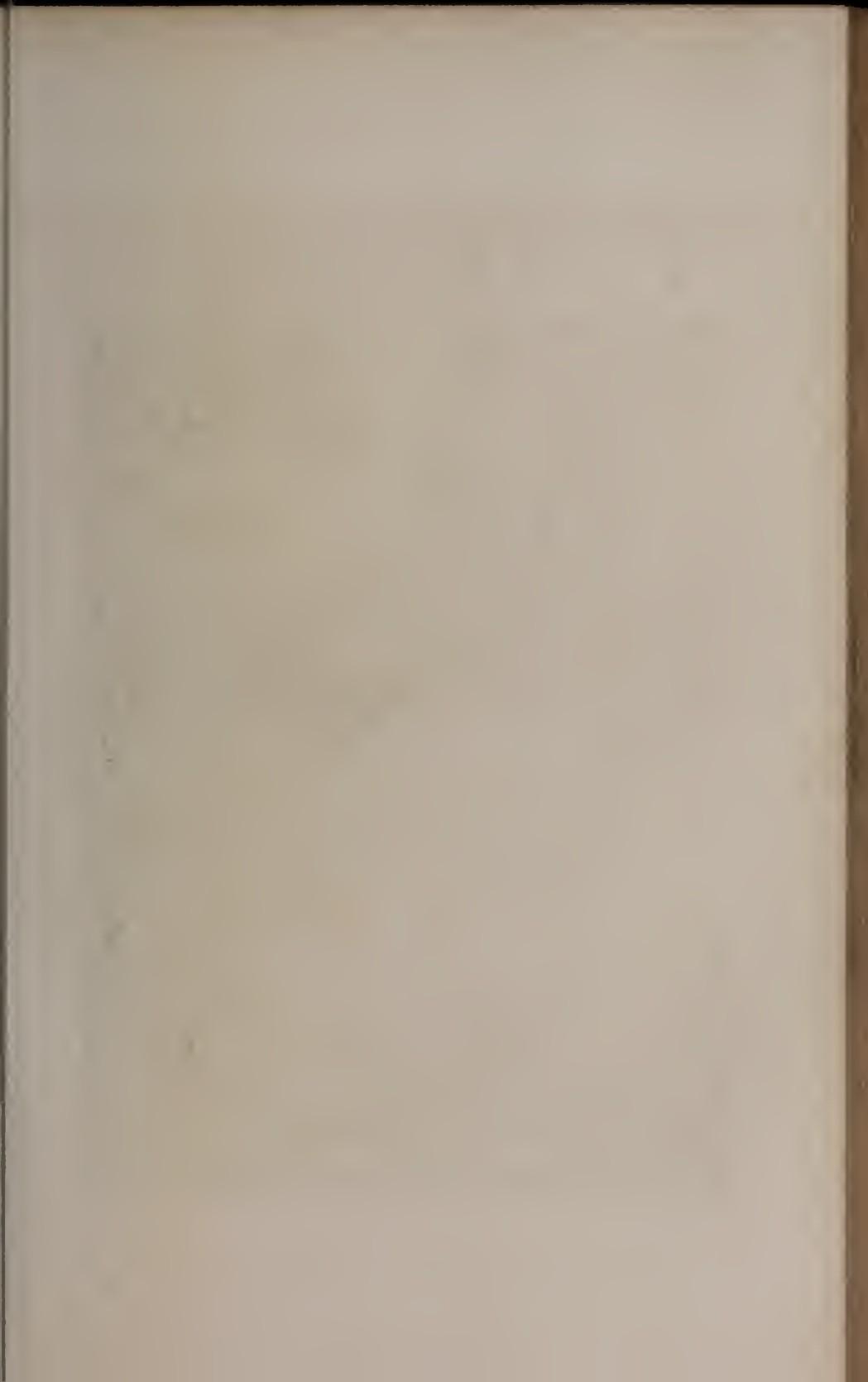
FORTY days after the birth of our Saviour, the Virgin Mary, according to the precept of the Levitical Law, (*Lev. xii.*,) went into the temple to make the usual offering for her purification after the birth of a son.

This custom has been transferred into the Christian Church in the institution of the office for Churching, or Thanksgiving of Women after Childbirth. The poverty of our Blessed LORD's earthly parent is indicated by the offering of two turtle doves, or two young pigeons,—instead of a lamb and a pigeon, which the richer classes were ordered to bring.

The blessing of aged Simeon, to whom it had been revealed that he should not see death before he had seen the LORD's CHRIST, (*S. Luke ii. 26.*,) is a most touching incident in the infancy of our Blessed LORD ; and it calls attention to the primary fulfilment of that remarkable prophecy of *Malachi iii. 1*; “the LORD, whom ye seek, shall suddenly come to His Temple, even the messenger of the covenant, whom ye delight in.”

This is the first recorded visit of our Saviour to the Temple, when He came clothed in feeble helplessness. His coming afterwards to cleanse the Temple is recorded, also, as a type of His coming hereafter to judge the world.





THE WISE MEN BRINGING GIFTS.



THE THREE WISE MEN BRINGING GIFTS.

## X. THE WISE MEN BRINGING GIFTS. (43.)

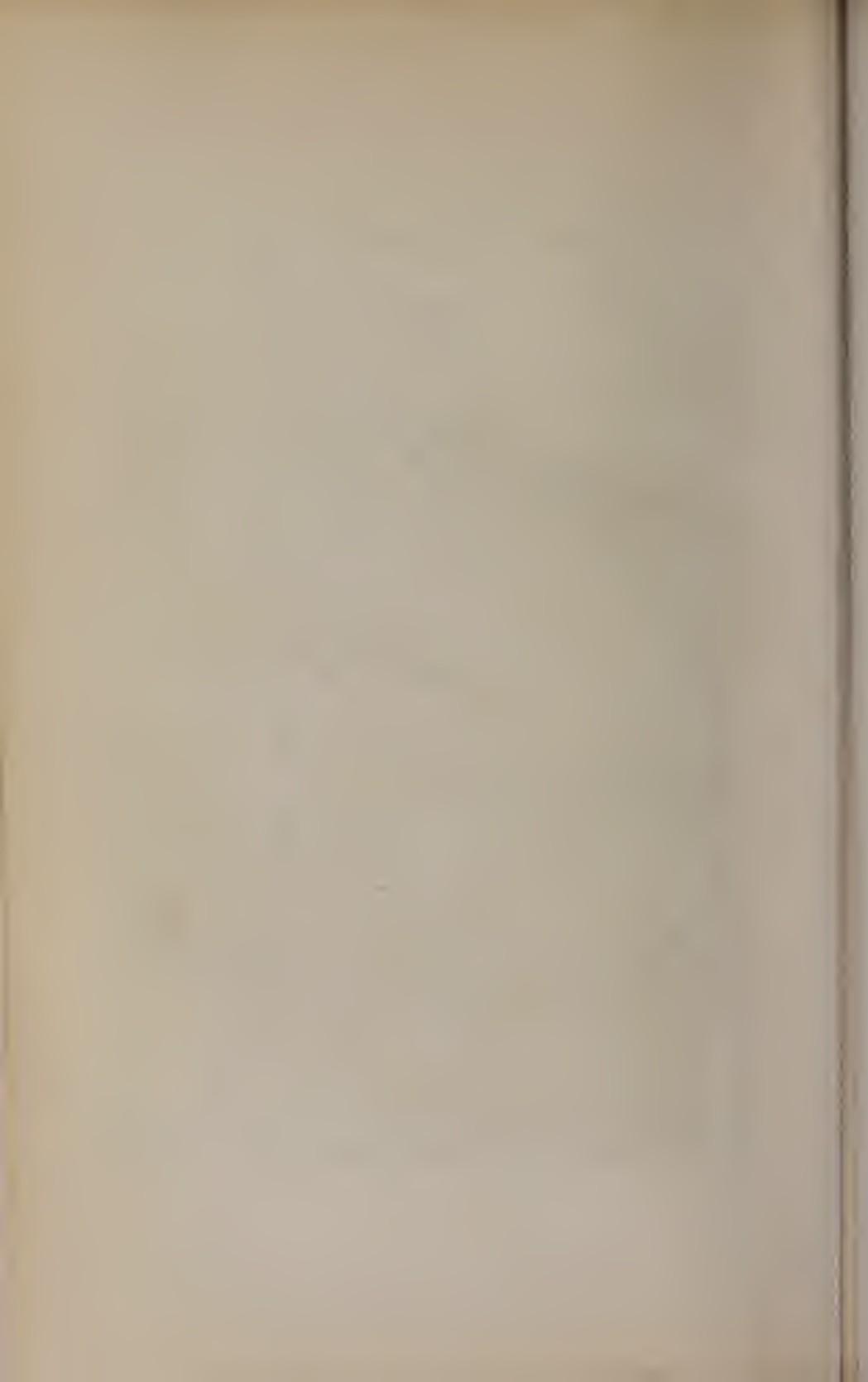
S. MATTHEW ii. 2.

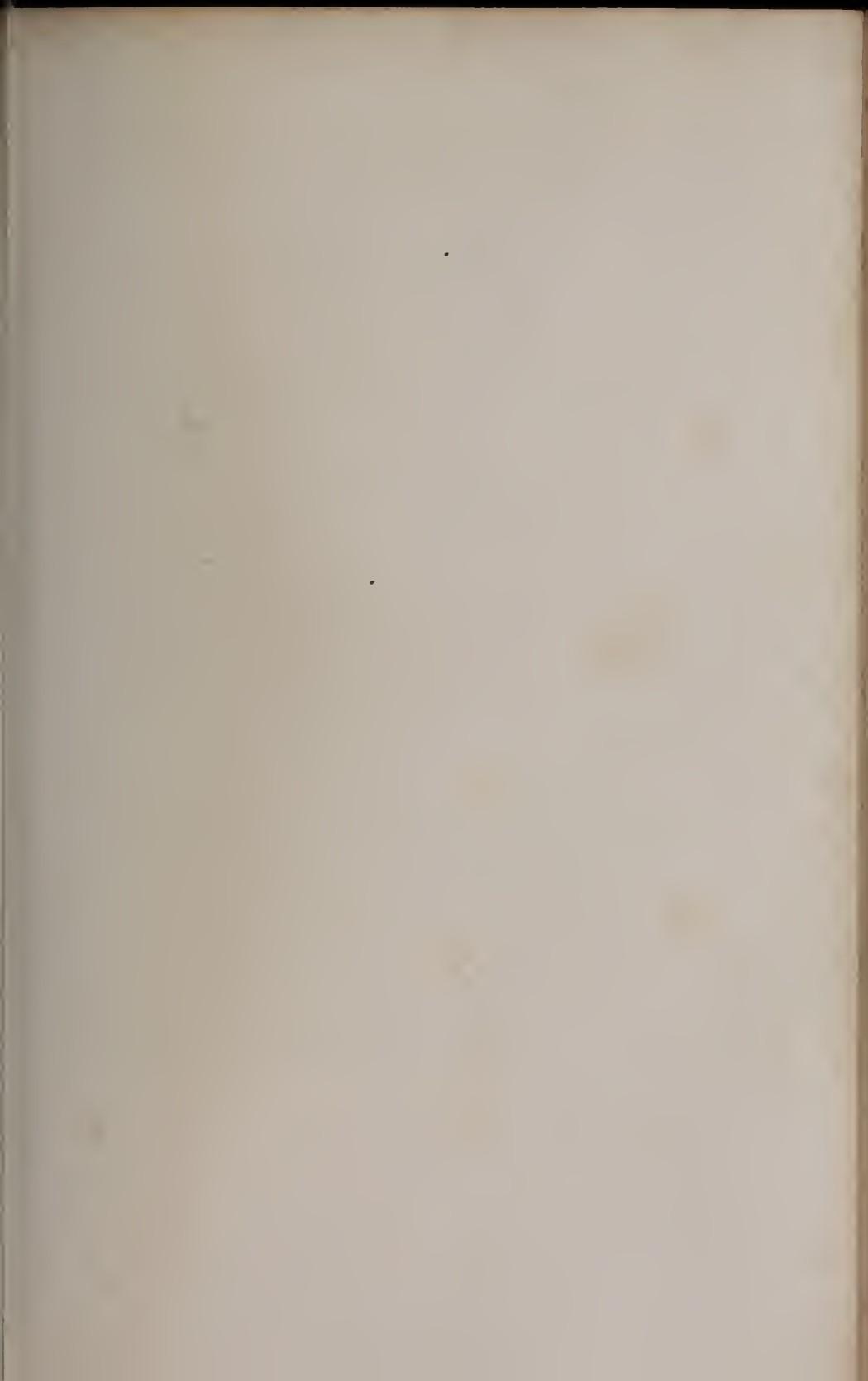
(*Christmas.*)

THE offerings of the Wise Men from the East bring so vividly before us the glory of our Blessed LORD, even under the feeble form of an infant, that we cannot wonder at the subject becoming a favourite representation among artists. Both they who offered the gifts, and the gifts which they offered, are very remarkable. Though linked by their sacred calling more closely with the Persian Sages, the individuals themselves probably came from Arabia; and may be considered generally, as representatives of those spice-bearing countries which bordered on Judæa, whether they lay to the south or to the east. Under this point of view, the application of the passage in *Ps. lxxii.* may be considered quite appropriate.

The gifts themselves are usually considered typical. The gold is offered to our Saviour as a King, the frankincense as to a Priest, and the myrrh to signify that He is to become a Victim.

An old writer says of them,—“gold, frankincense and myrrh, all which were not only enriching treasures, but significant emblems on both parts; I look on them as mysterious on CHRIST’s; gold as to a king; frankincense as to a High-Priest; and myrrh, as to embalm mortality. On man’s part, the gold of faith, the incense of prayer, and the myrrh of mortified affections, which the poorest man may offer.”







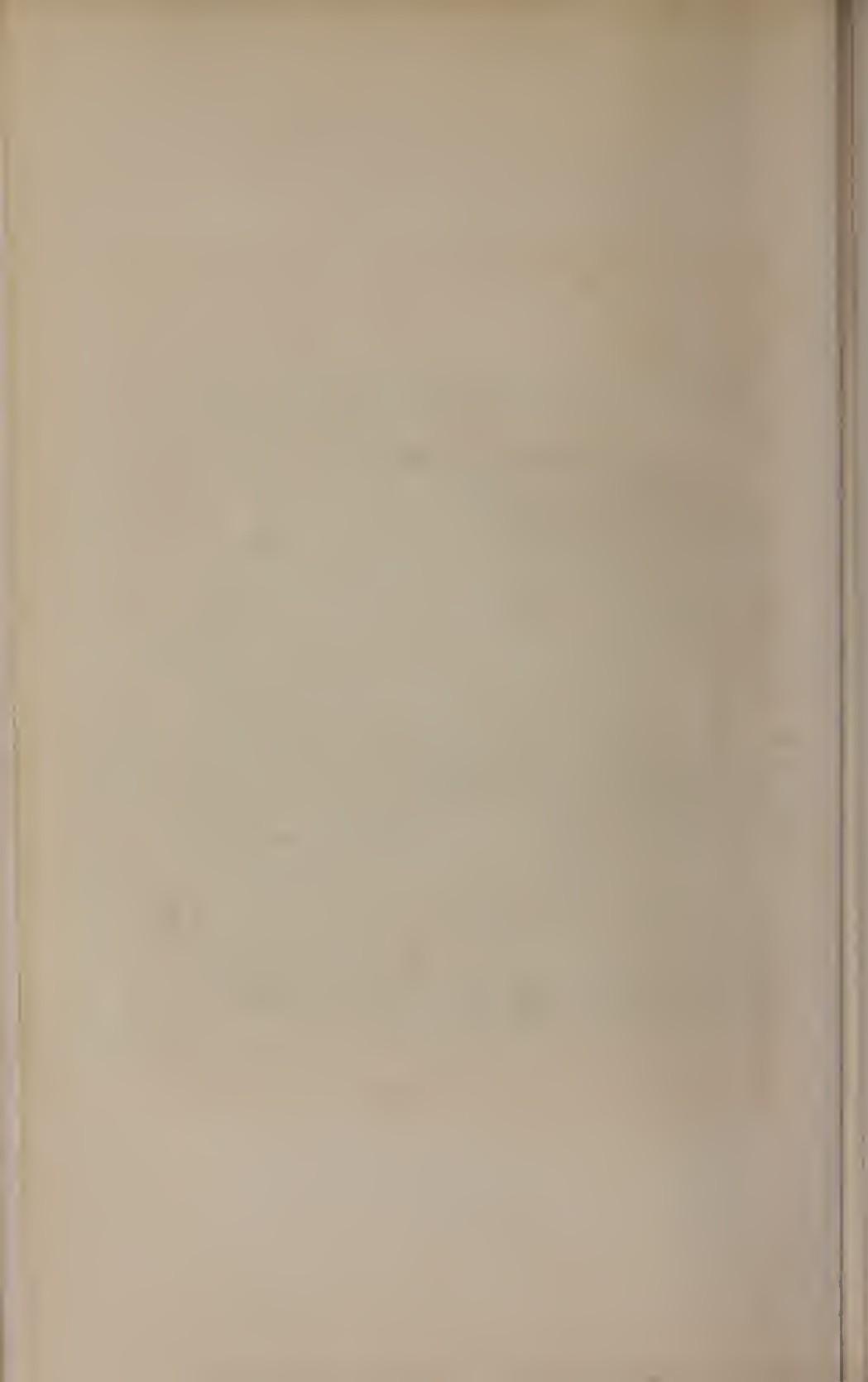
## XI. THE FLIGHT INTO EGYPT. (6.)

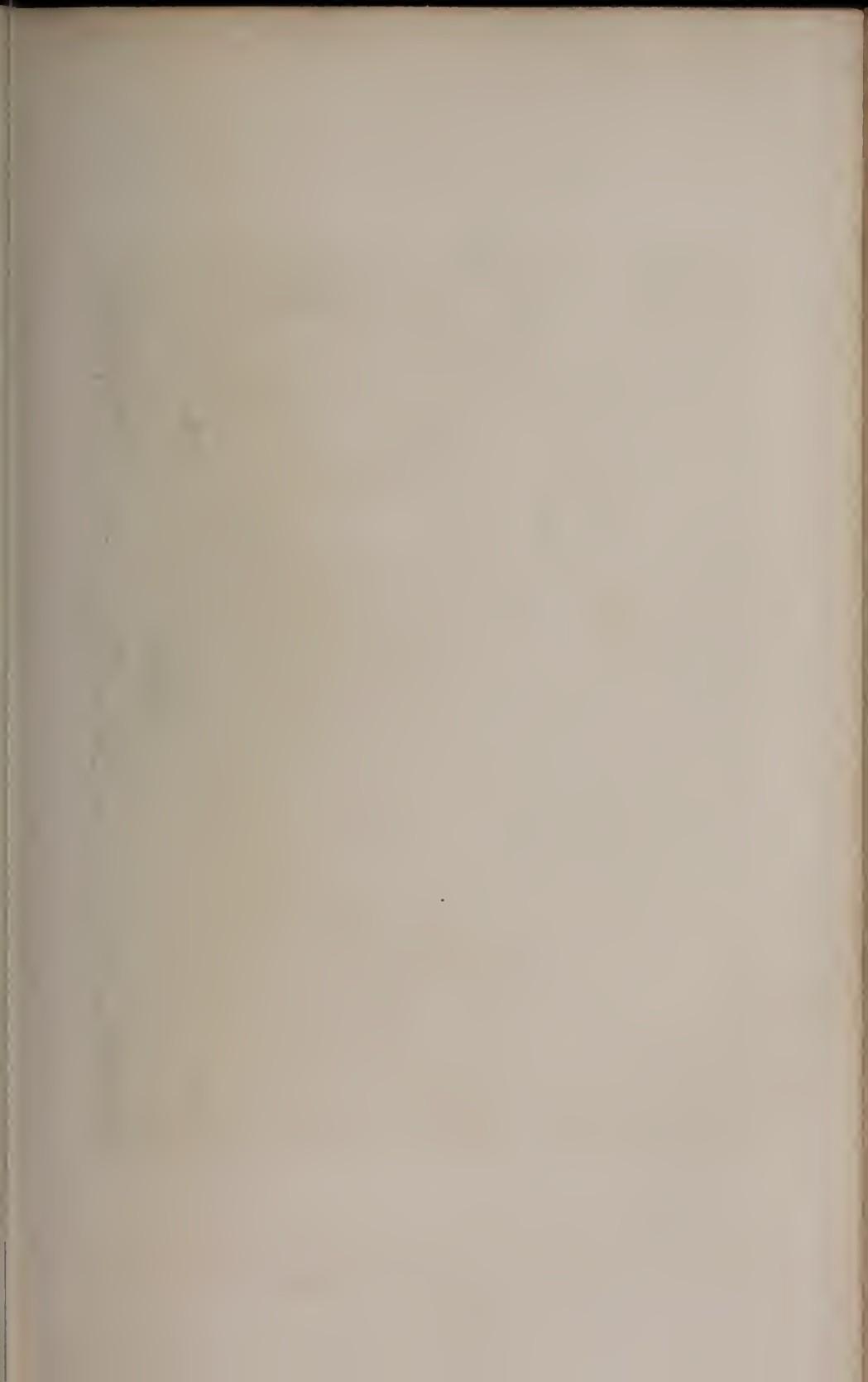
S. MATTHEW ii. 13—15.

(*Christmas.*)

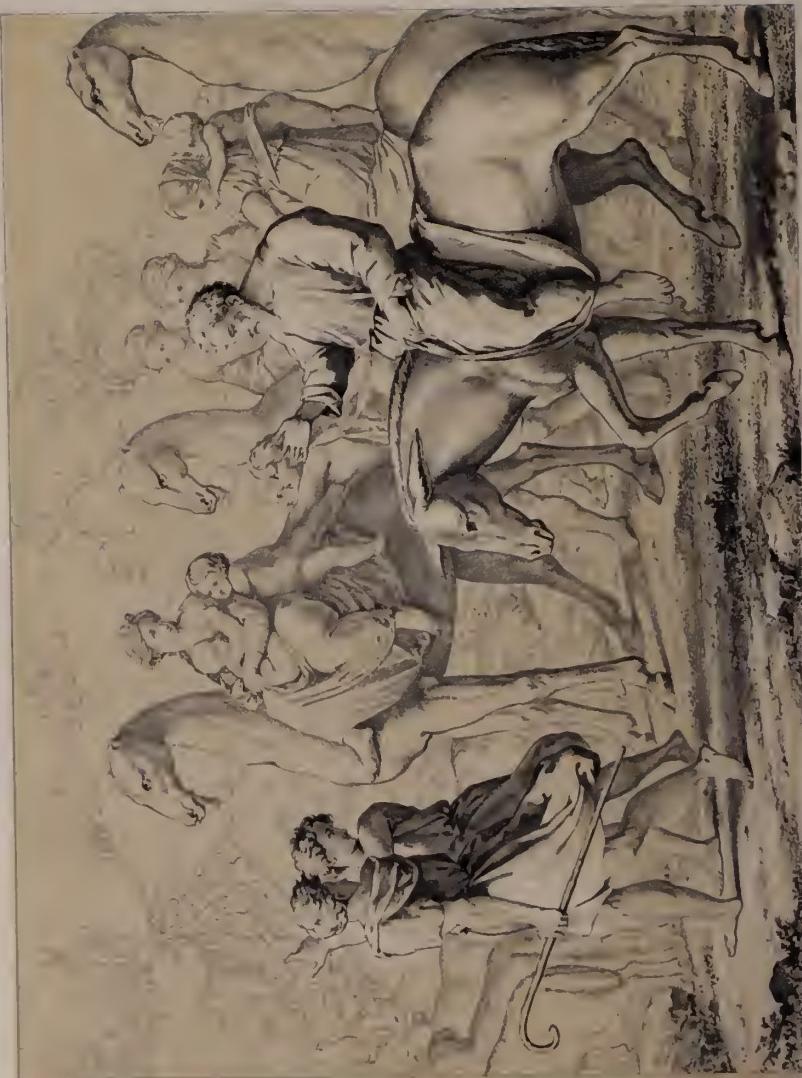
IT is well known to all readers of Scripture that the history of the children of Israel was in many respects a typical history. The events which really befel the nation, especially in the earlier part of its career, were types of that which took place in the course of our Redemption. The people of Israel passing through the Red Sea, with the Angel of the Divine Presence before them, were a type of the Church under CHRIST its head in its passage from the world of sin and death to immortality. And, in the same manner, it pleased God's providence to appoint that as the infancy of the Israelite nation was cradled in Egypt, so the Saviour should be led into that land of darkness in His infant years, and the propheey of Hosea thus received its complete fulfilment, for God indeed did "call His Son out of Egypt."

The flight was no doubt sudden, and it is probable that very few preparations could have been made previously, a circumstance which the artist has indicated by representing the Holy Family as taking with them literally nothing for their journey.





JACOB GOING DOWN INTO EGYPT



... so Jacob went down into Egypt

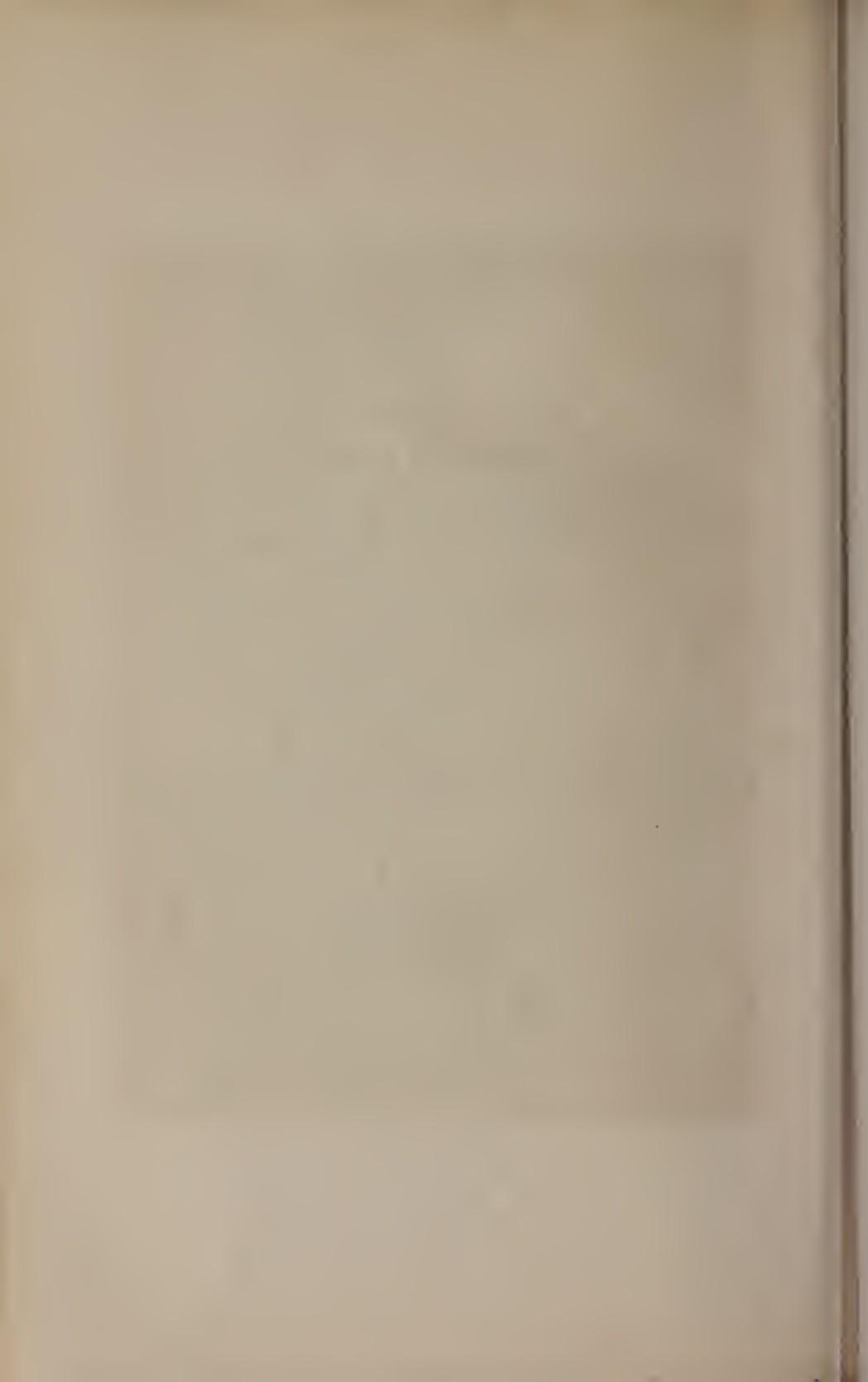
## XII. JACOB GOING DOWN INTO EGYPT. (38.)

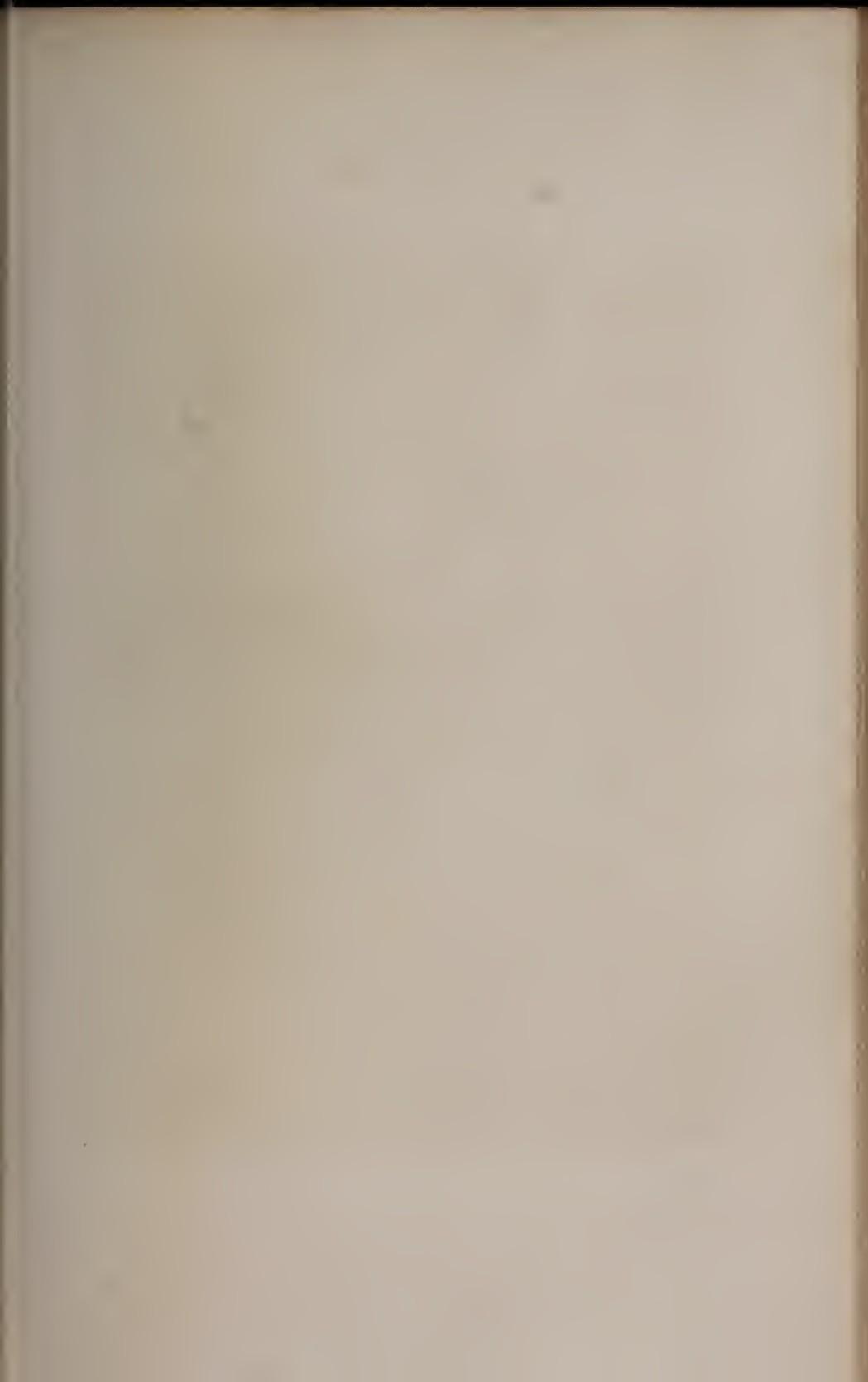
ACTS vii. 15.

(*Christmas.*)

THE history of the infancy of our Blessed LORD naturally leads to the consideration of Egypt, and of the wonderful and mysterious influence which that kingdom, under God's providence, exerted on the destinies of Israel. The engraving before us represents the commencement of that sojourn of the children of Israel in Egypt, from which the miraculous interposition of God, after 215 years, rescued them, when their condition had become a state of intolerable bondage. The nation was in its infancy at the time of Jacob's journey, for it was only on Jacob himself that the name *Israel*, by which it has ever since been known, had been bestowed.

The whole history discloses the means by which the Providence of God controls all subordinate agency, and attains the fulfilment of His purposes, even from the perverseness of man. Here, a whole family is seen setting forth on a long journey, to escape the severity of the famine in their own land, and to dwell in the country of strangers. But that which enabled them to take this step with security, was the prosperity of Joseph, against whose life the greater part of his brethren had conspired, and whom they had actually sold as a bondman. Now nothing seems further from the prospect of fulfilling the purposes of God than such unbrotherly conduct; but we see that God overruled this, and by His own alchemy brought good out of evil. Indeed Joseph himself proclaims this great truth in the affecting words recorded in *Gen. xlvi. 4, 5.*





THE FINDING OF MOSES.



"When I was cast on the Pharaoh's daughter took him up."

### XIII. THE FINDING OF MOSES. (33.)

ACTS vii. 21.

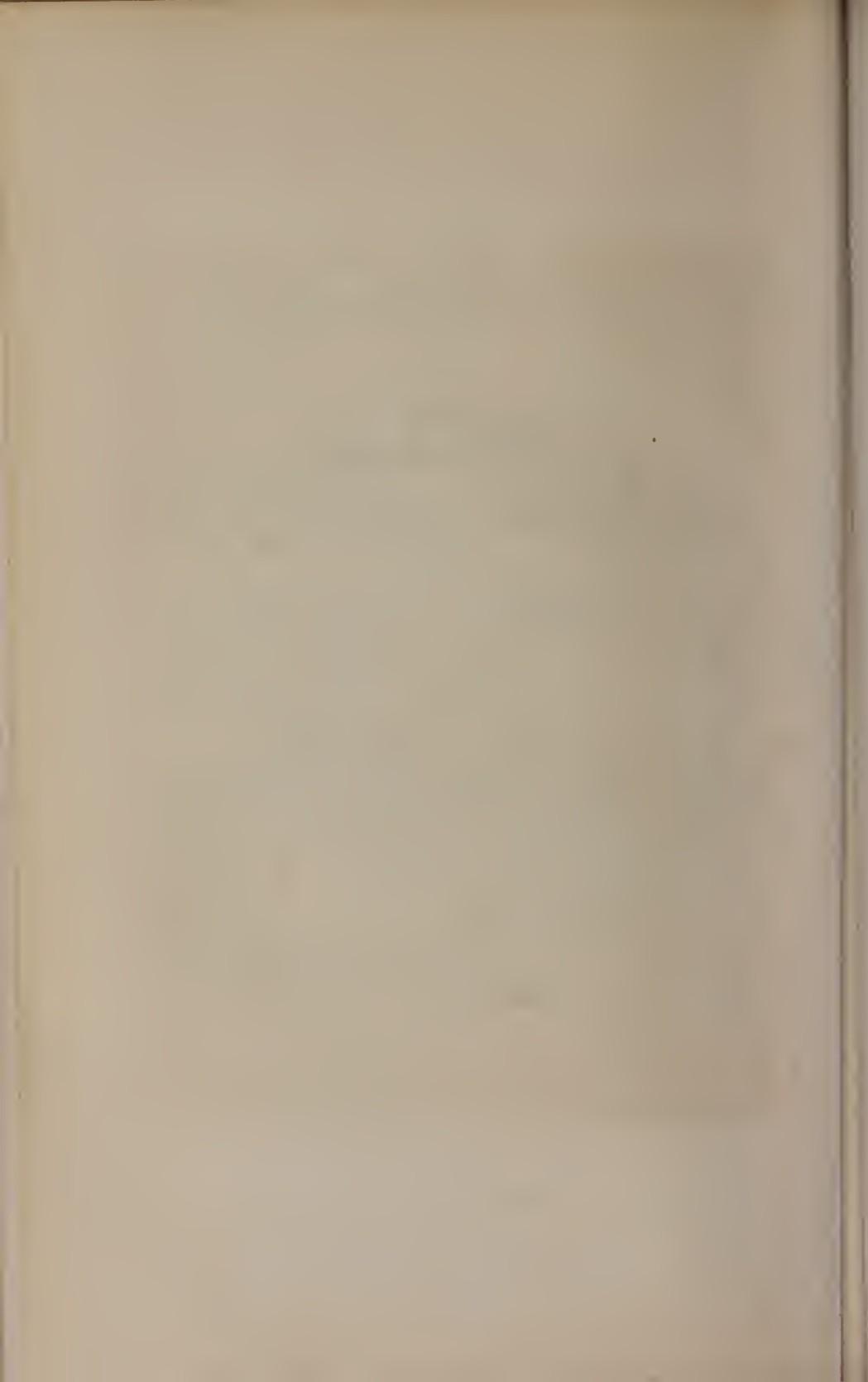
(*Christmas.*)

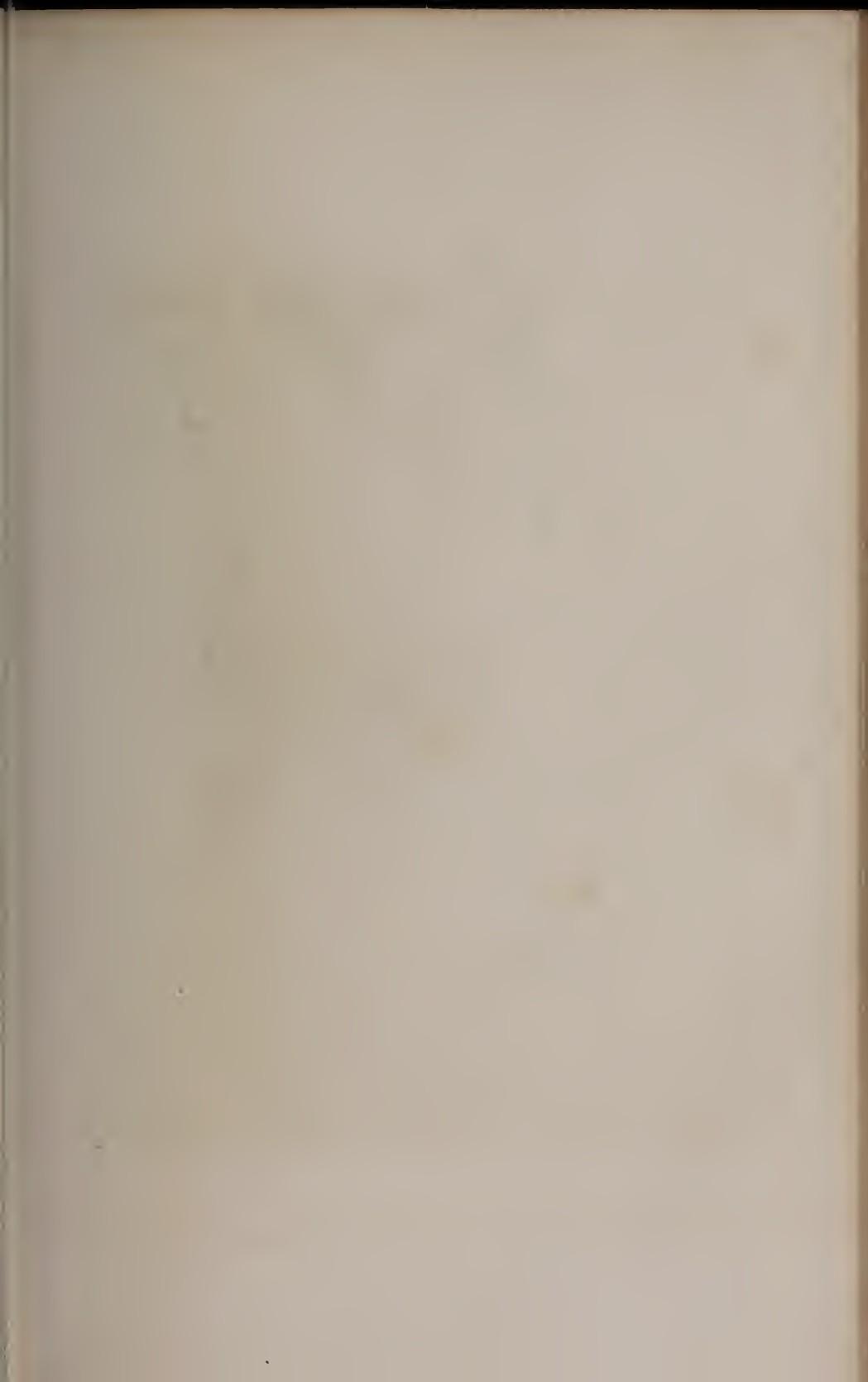
THIS beautiful representation of the preservation of Moses in his infancy is placed in this portion of the Series as intimately connected with that part of the sacred narrative in which the flight into Egypt is related.

It was declared to the Israelites that GOD would "raise them up a prophet like unto Moses," (*Deut.* xviii. 18,) and this prediction is known to have been fulfilled in the person of our LORD. Like Moses, a Lawgiver and a Ruler; like him, the leader of a people and the head of a great covenant, our Blessed LORD was made also to resemble Moses in some of the outward events of his life.

As Pharaoh made cruel enactments against the infants of the Israelites, and among them Moses would have been slain, had not GOD's Providence interposed, so Herod made a slaughter of the babes of Bethlehem, and among them our Blessed LORD would have been sacrificed to the fury of the tyrant, had not GOD delivered His Son from the hands of this cruel king.

The narrative of the preservation of Moses is extremely touching, and it is represented by the painter in the engraving before us in a manner which quite tells its own tale.





CHRIST OBEDIENT TO HIS PARENTS



Jesus Christ, the Son of God, was obedient to his parents, and did all that they told him to do.

## XIV. CHRIST OBEDIENT TO HIS PARENTS. (44.)

S. LUKE ii. 51.

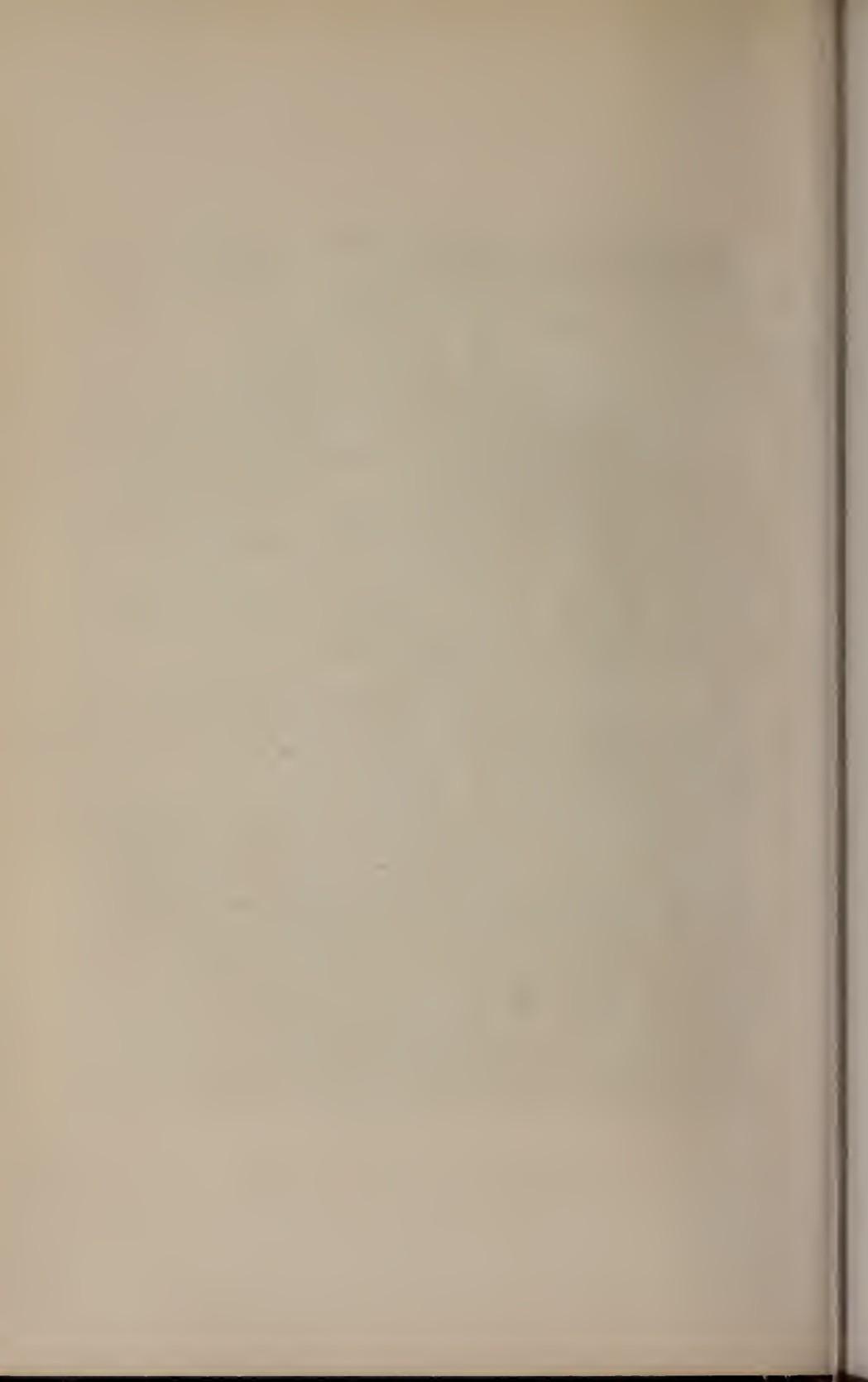
(*Christmas.*)

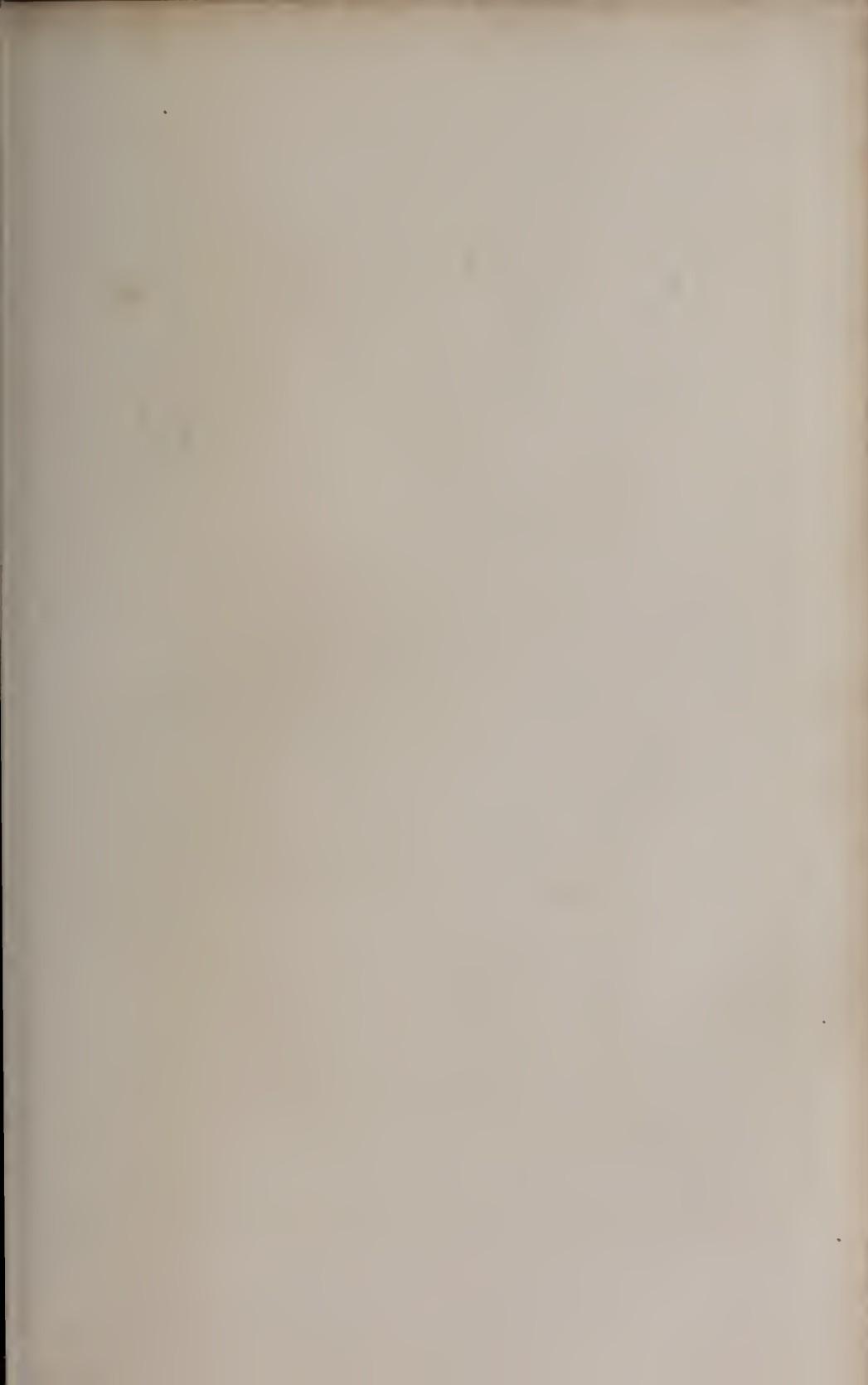
ALL the few notices which Scripture gives of the tender years of our Blessed LORD fall very naturally into that portion of the Christian year, which by the celebration of Christmas is more immediately connected with His infancy.

Irenæus very beautifully remarks that our LORD “passed through every age, and became an infant to infants, sanctifying infants; He became a child among children to sanctify those of that age, giving them at the same time an example of piety, of justice, and obedience; and to young men He became a young man, to set them an example, and sanctify them to the LORD.”

We find in Scripture no indication of the actual employments of our Saviour’s youth; but it seems probable that He exercised the calling of His reputed parent, Joseph. In S. Mark’s Gospel we read, “Is not this the carpenter?” (*Mark vi. 3.*)

The artist has supposed this actually to be the case; and it appears not unpleasing to contemplate the beauty of that humility in our Saviour’s conduct towards His parents, which reconciled Him even to this homely employment, that He might thus shew His obedience as a son, and thus fulfil this part of righteousness.





CHRIST BLESSING LITTLE CHILDREN



Let the little children come unto Me, and forbid them not.

*Matthew 19:14*

## XV. CHRIST BLESSING LITTLE CHILDREN. (18.)

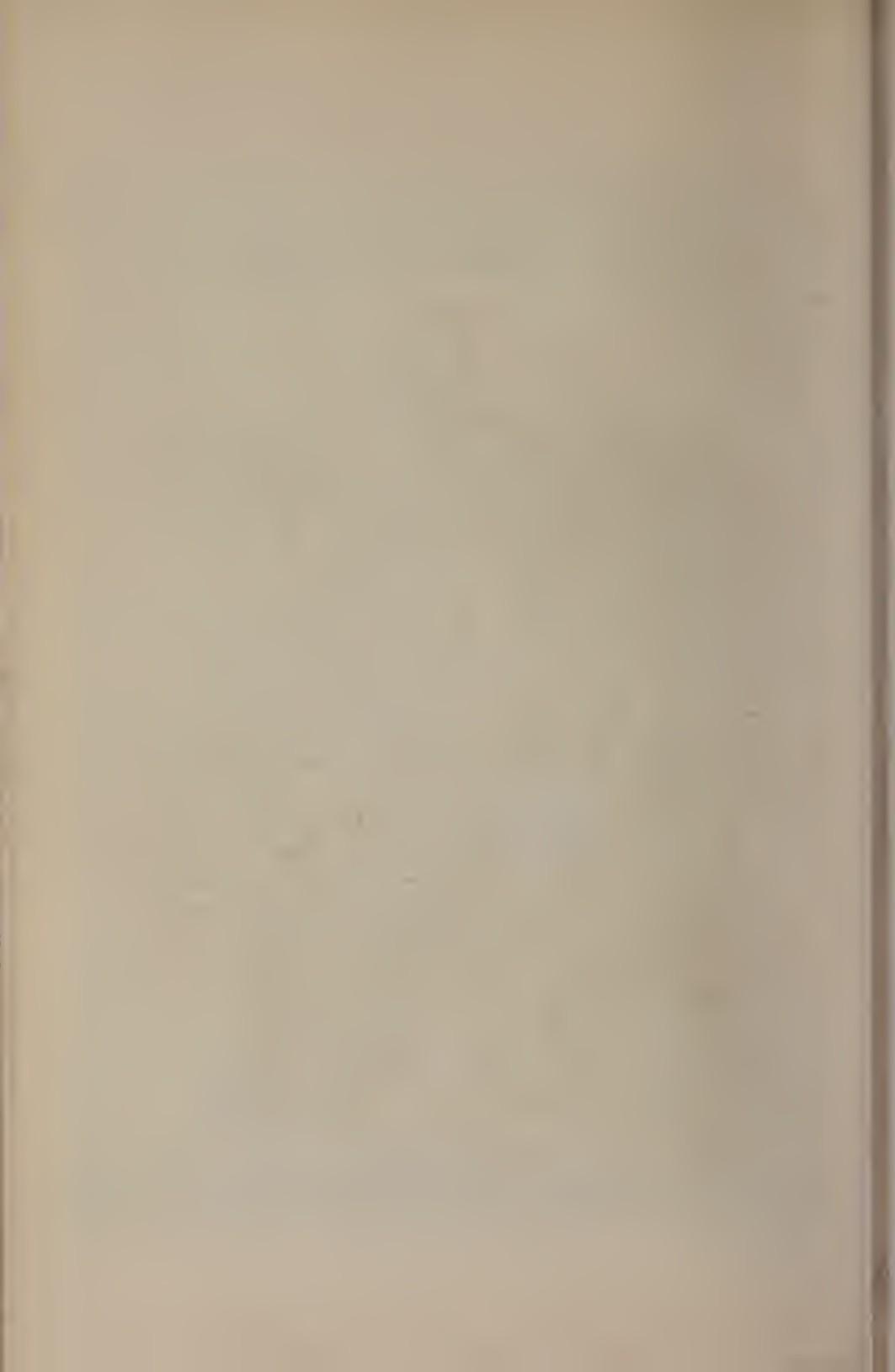
S. MARK x. 14.

(*Christmas.*)

THE consideration of our Blessed LORD's infancy naturally leads us to think of every act of condescension which He exhibited towards children. His love towards them was shewn in His demeanour, for He took them up in His arms and blessed them. He placed them before His disciples as examples, that we might learn to imitate their simplicity and purity.

But nothing more emphatically declares His good will towards them, than His gracious declaration concerning their Angels. So great is the dignity of their Angels, that they behold the face of their Father which is in Heaven; or in other words, they are among the highest order of the celestial Hierarchy, for we learn from the book of Esther, that the ministers "who saw the king's face" were those also which sat the first in the kingdom.

The contemplation of such a scene as this, imperfectly as the pencil can recal its sublime instruction, ought to warm the heart with gratitude to Him who shewed such love for infants; and might well lead us to desire to imitate that simplicity, which the Saviour of the world did not disdain to set before us as a model.





THE ADORATION OF THE WISE MEN.



Rapinot

J. J. H. 1860

They presented unto Him gifts; gold, and frankincense, and myrrh

S. Matth. ch. II. v. 11

## XVI. THE ADORATION OF THE WISE MEN. (10.)

S. MATTHEW ii. 11.

(*Epiphany.*)

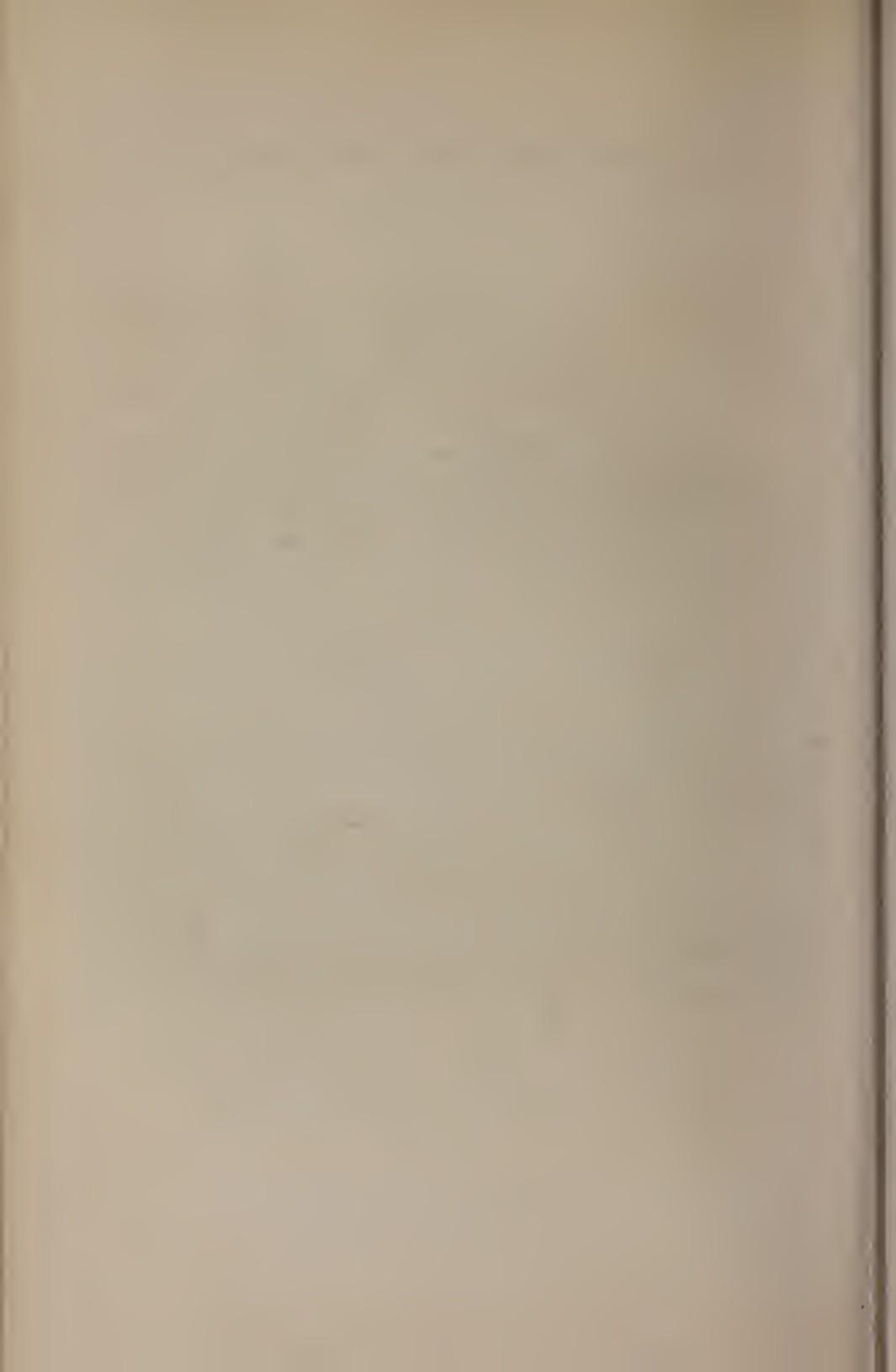
WE have already had one representation of this favourite subject. Assigning the former therefore to its probable historical place, the present engraving serves to introduce us to the next season of the sacred year. It represents the “*Epiphany*, or manifestation of CHRIST to the Gentiles.”

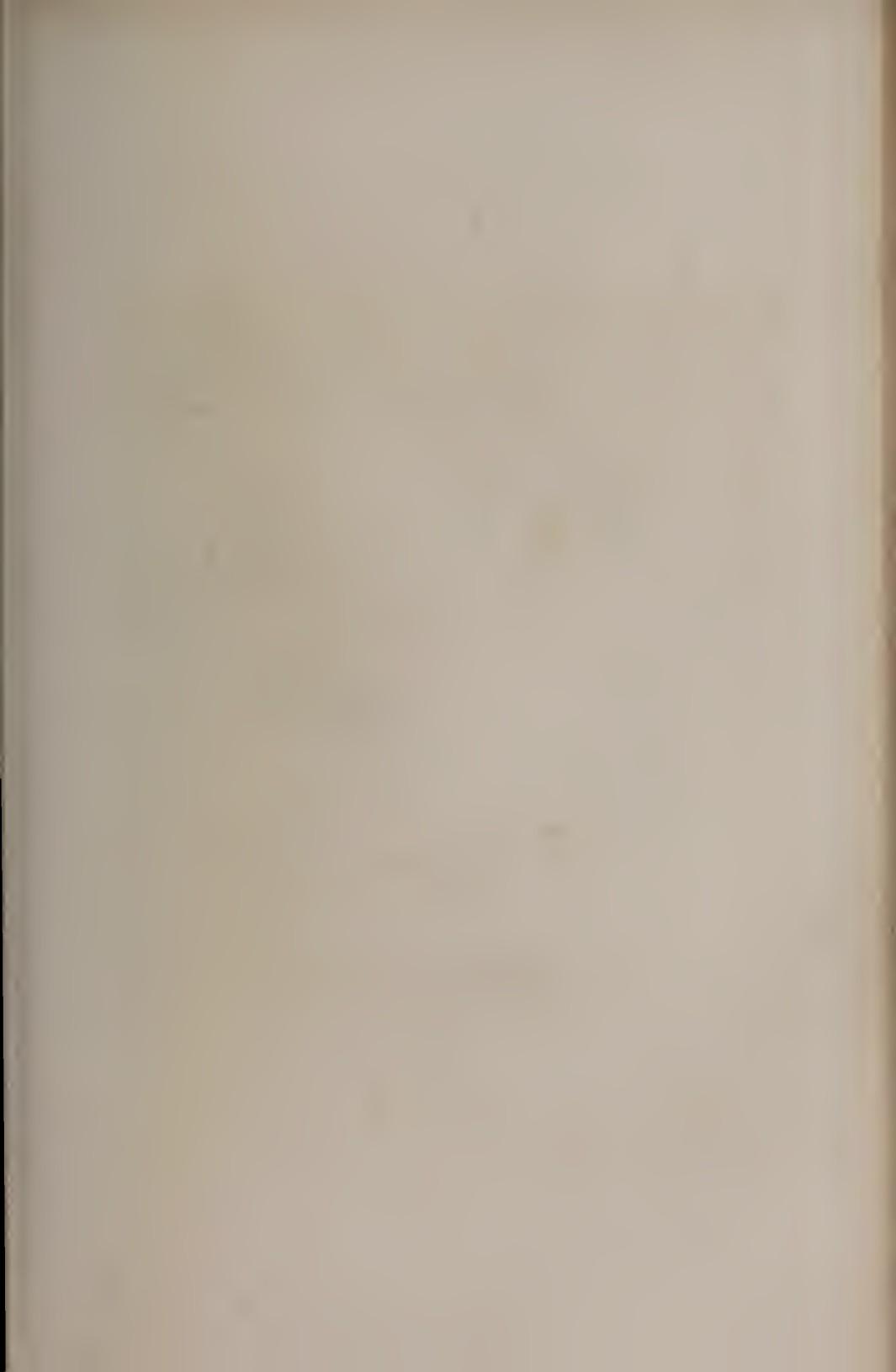
There can be no doubt that this Festival was originally kept in honour of the Nativity of our Blessed LORD. But when the Western Church, in process of time, celebrated the Nativity on the 25th of December, she is found to have bequeathed to the 6th of January the present glorious incident,—the Baptism of CHRIST,—and the Miracle of the water made wine. Our own Church faithfully reflects in her Epiphany services these traditions of the West; but it is to the magnificent anticipations of the prophet Isaiah, whereby he pourtrays the glory of the Church in the abundant access of the Gentiles, that our attention is chiefly invited at this season :

“ Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. The Gentiles shall come to thy light, and Kings to the brightness of thy rising.” (*Isaiah ix. 1, 3.*)

“ I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD.” (*Isaiah xlix. 6, 23.*)

The first fulfilment of these wondrous anticipations is described in the Gospel for the day. Nor can it be any matter of surprise that, in the mysterious personages here represented, the Church should have thought she recognised the *Kings* of whom the prophet speaks.





THE QUESTIONING WITH THE DOCTORS.



This tried him in the triple-ming in the court of the doctor.

## XVII. THE QUESTIONING WITH THE DOCTORS. (15.)

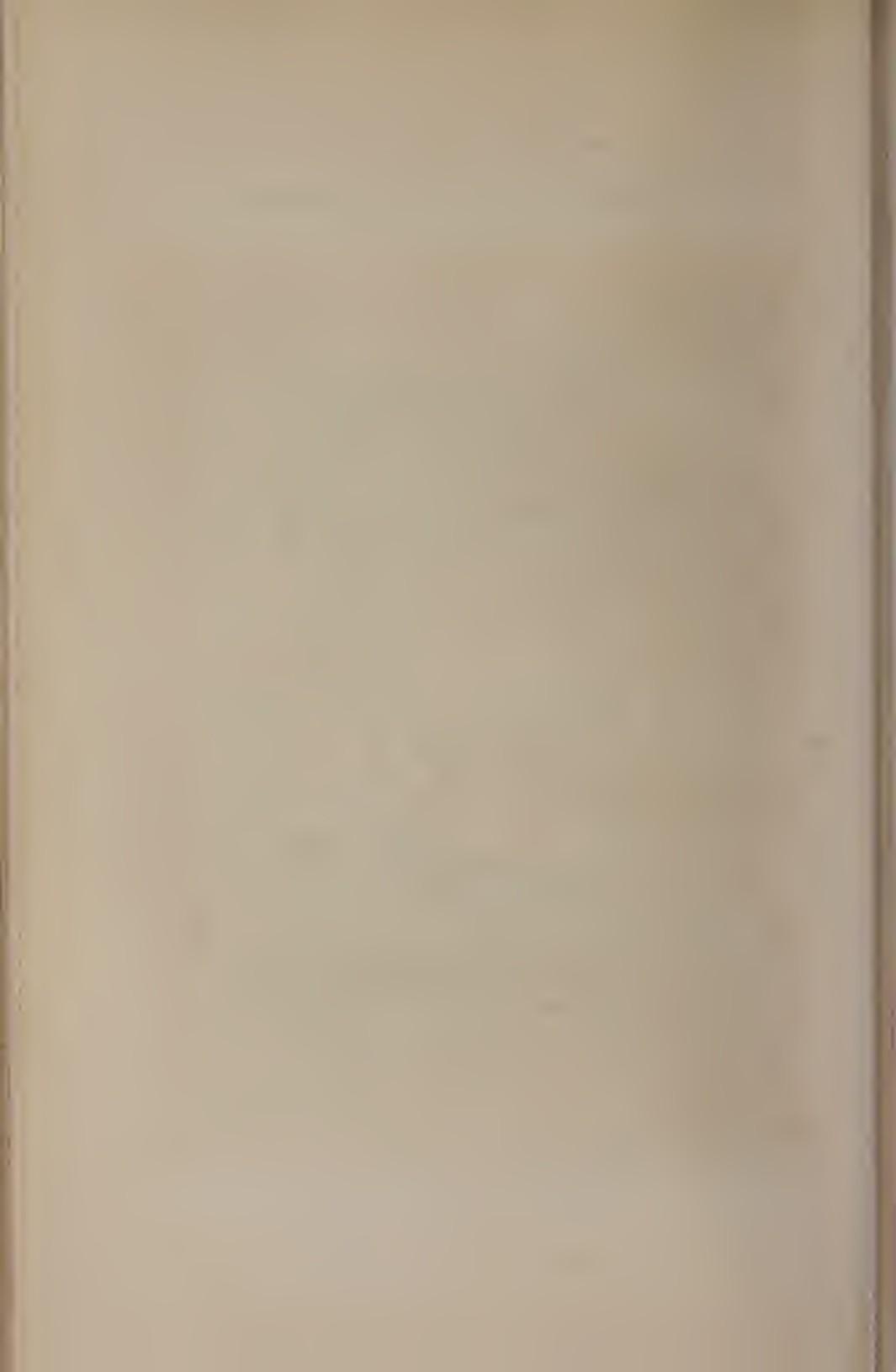
S. LUKE ii. 46.

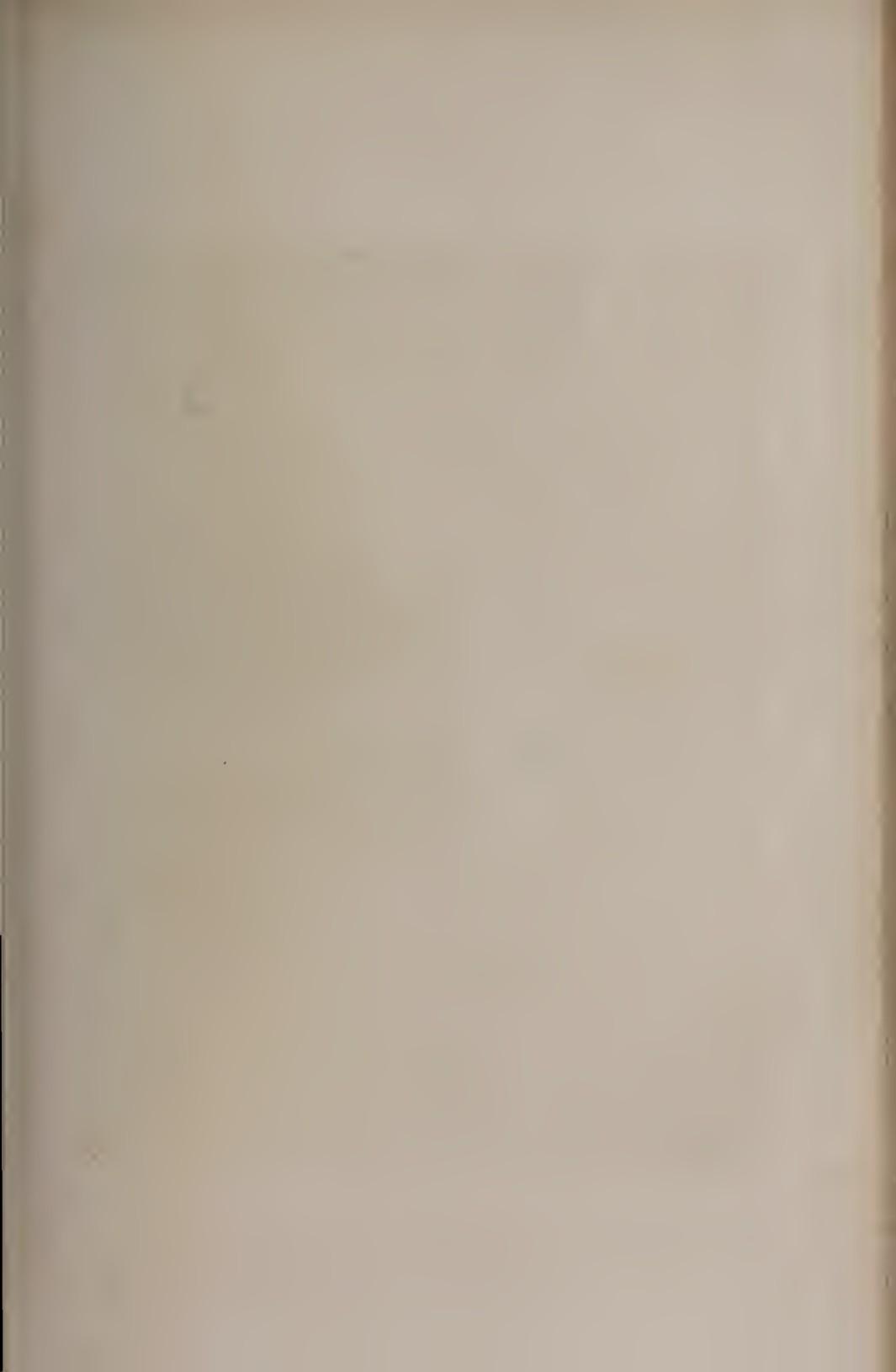
(*Epiphany.*)

THIS event, which is narrated in the Gospel for the first Sunday after the Epiphany, belongs to the twelfth year of our Lord's earthly life: and is the only incident of His younger years which the Holy Spirit has seen fit to reveal. But it is one of unspeakable interest; gratifying, to a certain extent, that reverent curiosity which seeks to be informed concerning the intellectual attainments, during infancy, of Him who was very God as well as very Man. That He "*increased in wisdom,*" we know from another place. (*S. Luke ii. 52.*) From *this* place we learn that His "*increase*" had been such, that the learned doctors and expounders of the Law "*were astonished at His understanding and answers,*" (*S. Luke ii. 47:*) from which last word, by the way, it may be gathered, that the Rabbies eagerly *questioned* Him. It is written in a certain place, "*I have more understanding than My teachers, for Thy testimonies are My study.*" (*Psalm exix. 99.*)

"When S. Joseph and the Blessed Virgin Mother had for a time lost their most Holy Son," writes Bishop Taylor,—"*they sought Him in the villages and the highways, in the retinues of their kindred, and the caravans of the Galilean pilgrims;* but there they found Him not. At last, almost despairing, faint and sick with travel and fear, with desires and tedious expectations, they came into the Temple to pray to God for conduct and success; knowing and believing assuredly, that if they could find God, they should not long miss to find the Holy JESUS. And their faith deceived them not; for they sought God, and found Him that was God and man, in the midst and circle of the doctors."

Whatever favour this pious conjecture may meet with, certain it is that *we* also, if we would find CHRIST, must seek Him where He is ever to be found, in His Holy Temple.





THE MARRIAGE AT CANA.



"And they filled them up to the brim." John viii. 2.

## XVIII. THE MARRIAGE AT CANA. (21.)

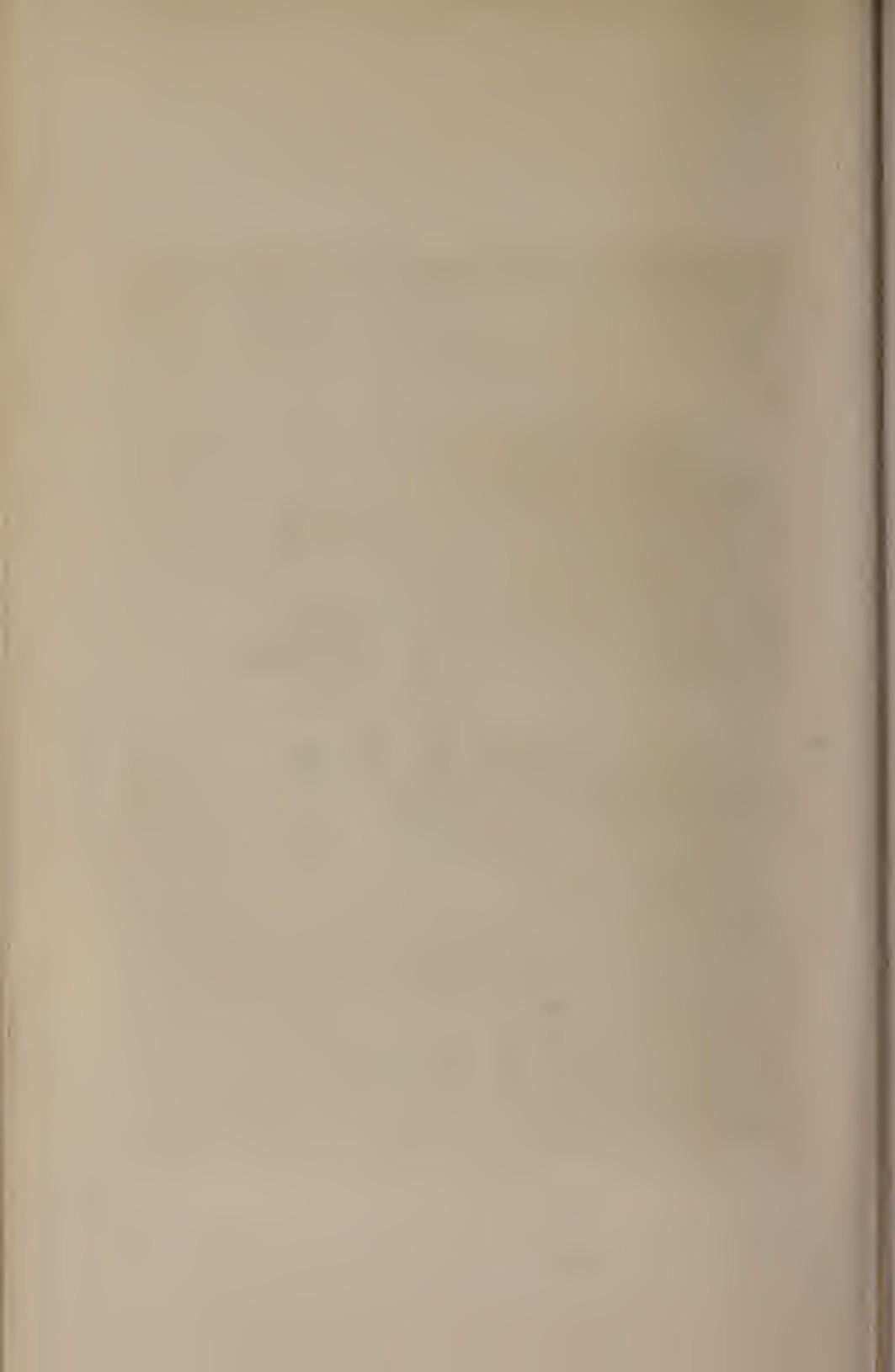
S. JOHN ii. 7.

(*Epiphany.*)

"This beginning of miracles," says the beloved Disciple, "did JESUS in Cana of Galilee, and manifested forth His glory." Hence the miracle of the water made wine furnishes the Gospel for the second Sunday after the Epiphany. It has been supposed that it was wrought on the occasion of the marriage of one of the Blessed Virgin's relations; and many circumstances tend to confirm this opinion. She "*was there,*" not "*was invited:*" the want of wine seems to have been made known first to *her*: and she gives directions to the servants as one who is in the house of a near relative.

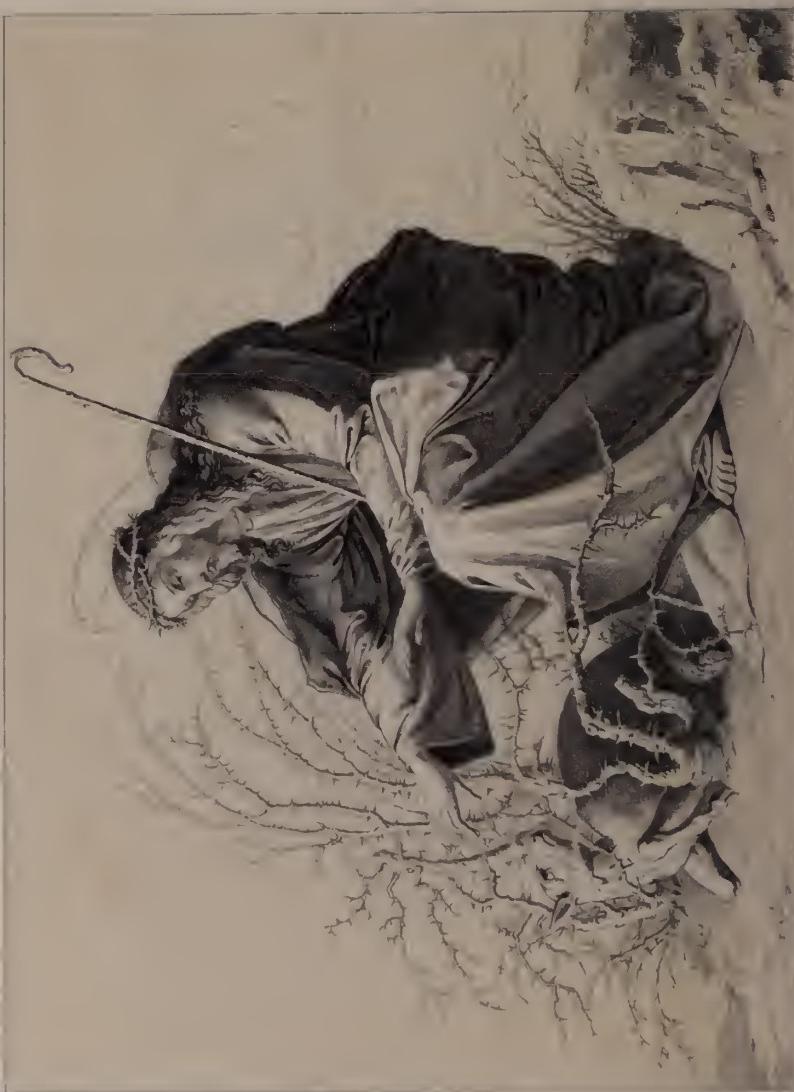
But (what is much better worth our notice) by becoming a guest at this marriage-feast, our Saviour teaches us that if they be but consecrated by Him, (without whom *nothing* is strong, *nothing* holy,) festive meetings are capable of becoming holy things; *so* holy as to endure His presence,—yea, so holy as to become the very occasions of the special manifesting of Himself in power!

The miracles and parables of our LORD have generally a prophetic or typical character. Not to dwell on the Sacramental bearing of the present incident, *who* can fail to remark how He who came to convert the weak ordinances of the Law into that which indeed strengthens man's heart for ever, still exerts a kindred influence over all things here below? Weak and 'unstable as water' without His adoring and beautifying presence, every relation of life,—every occupation, and every pursuit of ours,—derives its strength, and its value, and its sweetness from Him alone!





CHRIST, THE GOOD SHEPHERD.



WOODCUT BY JAMES W. MCKEEON, NEW YORK.

## XIX. CHRIST THE GOOD SHEPHERD. (14.)

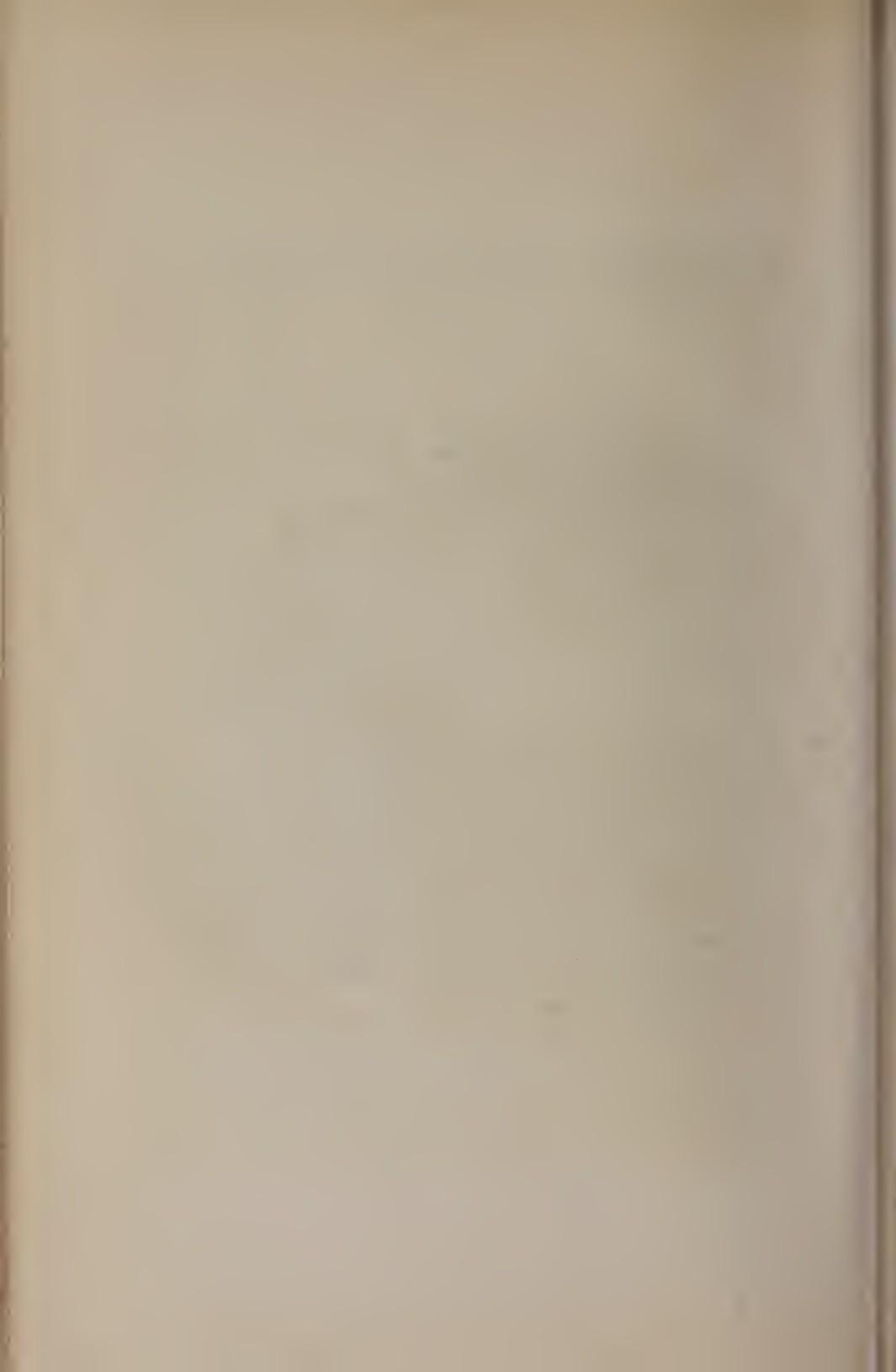
S. MATTHEW xviii. 13.

(*Lent.*)

THIS beautiful representation suggests thoughts which belong especially to the holy season of Lent:—namely, how “the Shepherd and Bishop of our souls” comes seeking His lost sheep. “For thus saith the LORD GOD; behold, I, even I, will both search My sheep, and seek them out.” (*Ezekiel xxxiv. 11.*)

Most feelingly has the artist here exhibited the emblem of one who having strayed far from the fold, and lost his way in this world’s wilderness, at last lies down to perish, weary and bleeding, amid the thorny stings of an agonized conscience. The Good Shepherd has “gone after that which was lost, until He hath found it:” and we all remember what follows “when He *hath* found it,” “He layeth it on His shoulders, rejoicing.” (*S. Luke xv. 4, 5.*)

He who reveals Himself in the Gospel as “the Good Shepherd,” (*S. John x. 11,*) had delighted in the same image from the beginning. Nowhere more affectingly perhaps than in the writings of the prophet Ezekiel, does He declare His blessed office, and His care for the flock of His pasture:—“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.” (*Ezekiel xxxiv. 16.*)





REPENTANCE.



"There is joy in the presence of the Angels of God over one sinner that repented." *Luke 15:10*

## XX. REPENTANCE. (36.)

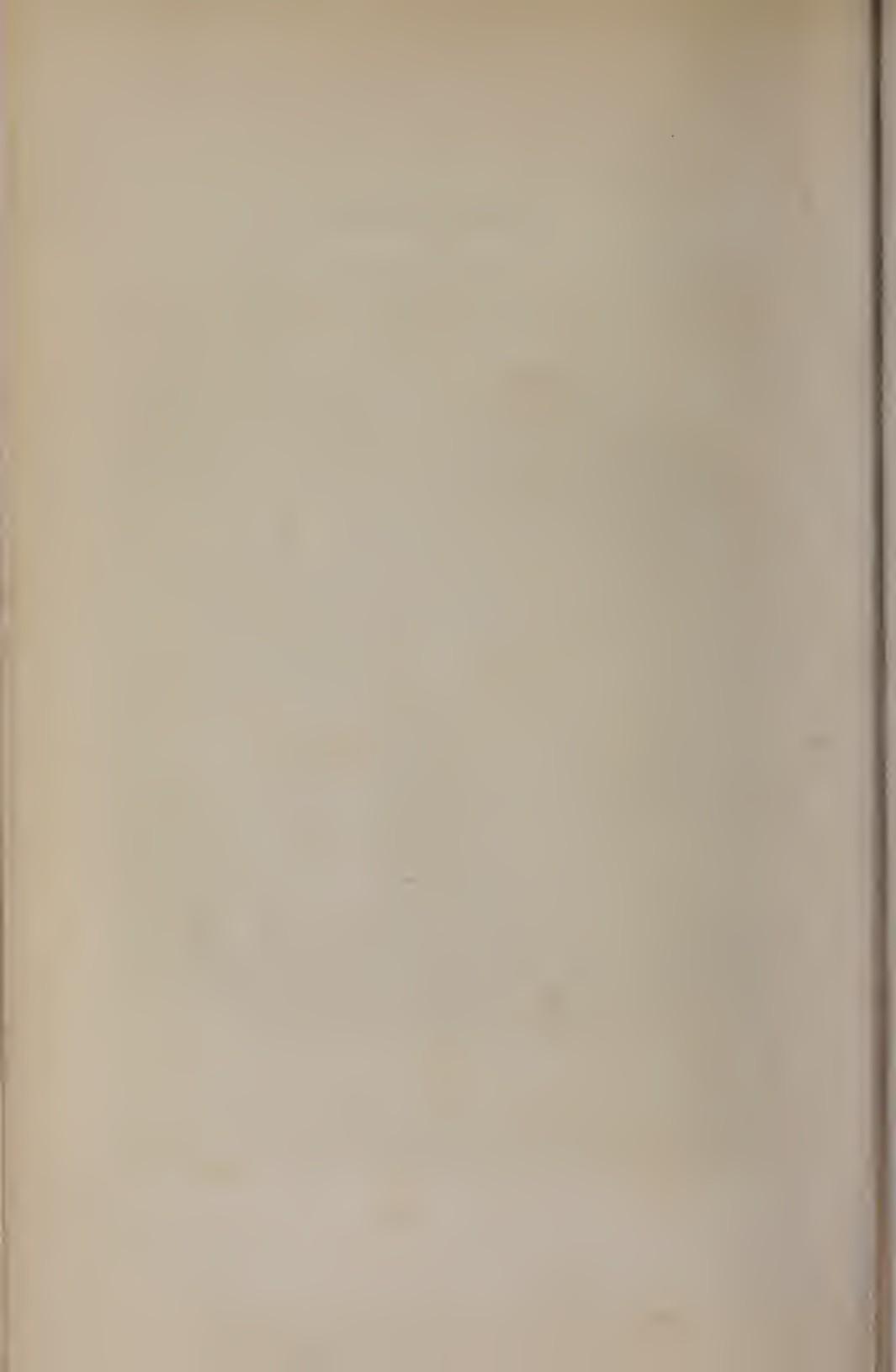
S. LUKE xv. 10.

(*Lent.*)

If the former engraving, which exhibited the anxious and unwearied love of "CHRIST, the good Shepherd," was deemed appropriate to the solemn season of Lent, the present subject is certainly of the same character; for it represents one that has erred and strayed like a lost sheep, now penitent, and seeking to be restored to the favour of the Almighty Father whom he has offended.

To all such, the gracious promises of GOD are unmistakably conveyed; in no place of Scripture more emphatically perhaps than in one with which our ears have become, if possible, *too* familiar,—for we may, it is to be feared, actually overlook its teaching, in consequence. Allusion is made to the words of the prophet Ezekiel, with which the daily service of the Church commences: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, *he shall save his soul alive.*"

Repentance, as it was the constant theme of the Forerunner, (*S. Matthew* iii. 2), so is it declared to have been the great subject of our LORD's preaching likewise (iv. 17); as well as of those whom He sent forth to preach. (*S. Mark* vi. 12.) The call to Repentance is still weekly, daily, made by Holy Church; but never so emphatically as during the solemn season to which the present engraving has been referred.





THE PRODIGAL SONS RETURN



"I have sinned against Heaven and in thy sight; and I am no more worthy to  
be called Thy son." — *Matthew 21: 27.*

## XXI. THE PRODIGAL SON'S RETURN. (31.)

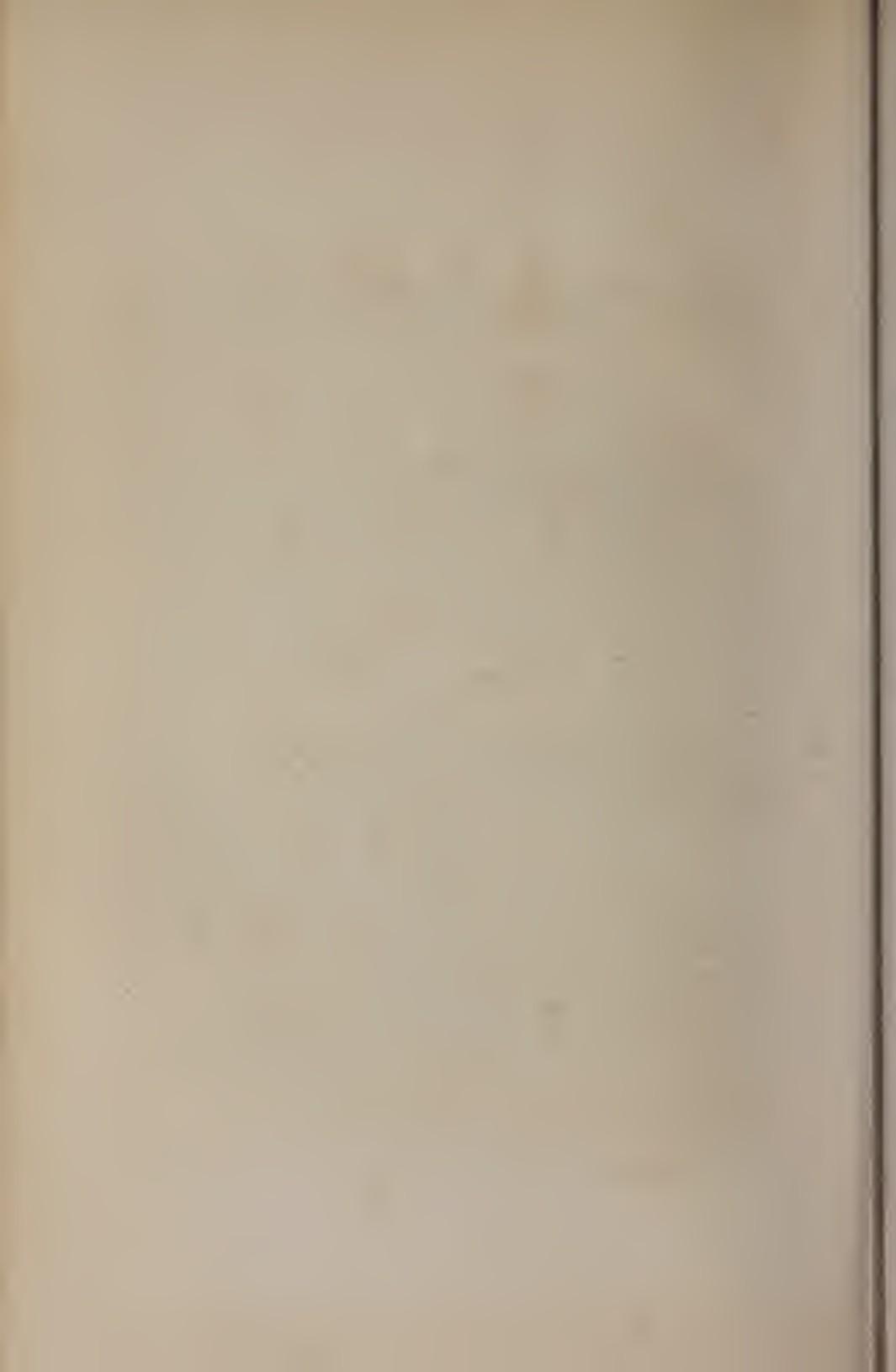
S. LUKE xv. 21.

(*Lent.*)

LENT is the season of Repentance : the season during which we are especially invited to adopt the language of one who, in the depth of his misery, exclaimed, “ How many hired servants of my Father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son ; make me as one of thy hired servants.” (*S. Luke xv. 17—19.*) To this season therefore we have referred the present illustration of the parable of the Prodigal Son.

The artist has endeavoured to bring together all the chief circumstances of that most affecting history. Not only the Father, who, while the Son “ was yet *a great way off*, ” saw him, and had compassion, *and ran*, and fell on his neck, and kissed him, (a truly marvellous exhibition of the Divine Love!); but the bringing forth of the best robe and the ring also. While, in the distance, the elder son, returning from the field, is seen conversing with the servants who have killed the fatted calf. He is angry, and unwilling to enter and become a partaker of his Father's joy.

The parable has an obvious reference to the history of the Jewish and the Gentile Churches ; but it has also an immediate application to individual penitents, and conveys the blessed assurance of God's gracious disposition towards all who truly turn to Him.





CHRIST HEALING THE SICK



This woodcut was published which was spurned by Van der Worp, prophet - 1622. Russell  
and his son, and here our sickness.

## XXII. CHRIST HEALING THE SICK. (28.)

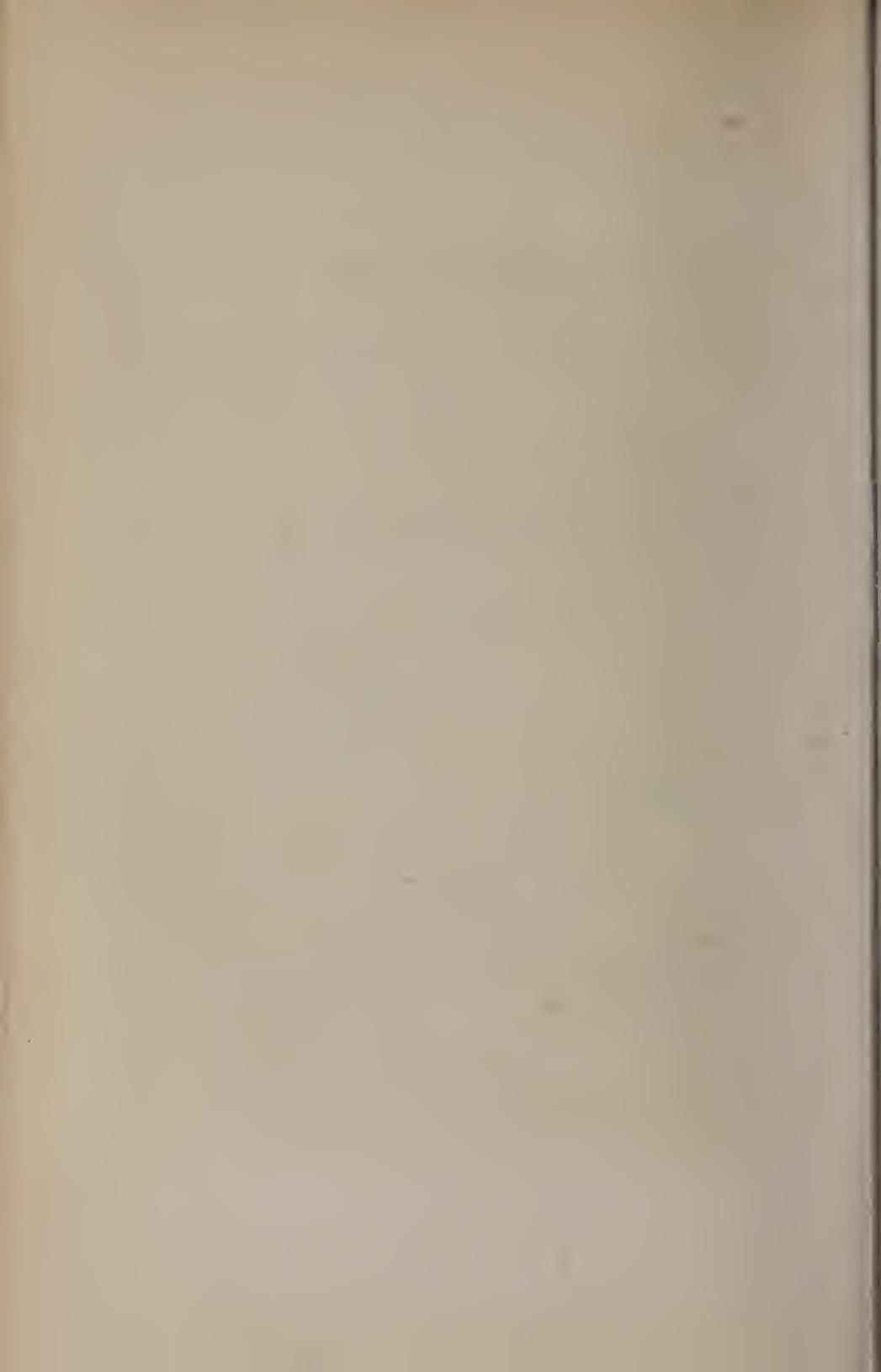
S. MATTHEW viii. 17.

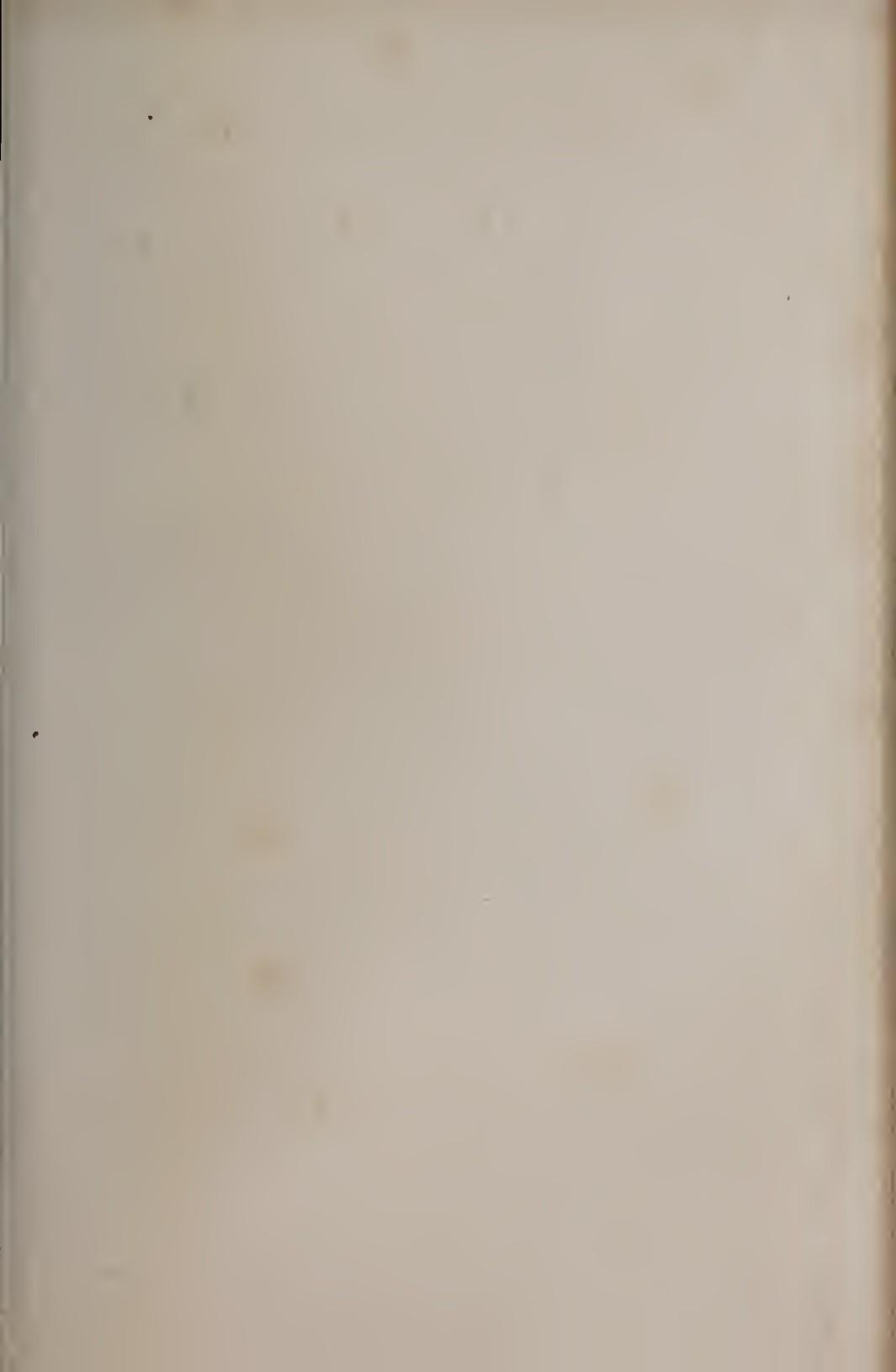
(*Lent.*)

THIS affecting representation of what appears to have been almost a daily occurrence in our Saviour's life, may well be considered in connection with the present sacred season. The artist has brought together several forms of bodily sickness, which are but the lively types of those spiritual ailments, which the same great Physician alone can cure: the lame foot, and the withered hand; the blind eye, and the deaf ear; the failing pulse, and the wasted limb. Imagination finds it no difficult task to supply a story to the several groups of figures thus exhibited, in diversified attitudes and with varying expressions of countenance.

So unexpected a fulfilment of the prophecy in *Isaiah* liii. 4, deserves our most attentive consideration. It declares the depth and fulness of the divine teaching, as few quotations do. Let the entire passage be exhibited, as it occurs in S. Matthew's Gospel:

“When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” (S. Matt. viii. 16, 17.)





HE CRIED WITH A LOUD VOICE, LAZARUS, COME FORTH.



AND HE THAT WAS DEAD CAME FORTH — S JO XI 43 44

### XXIII. THE RAISING OF LAZARUS. (7.)

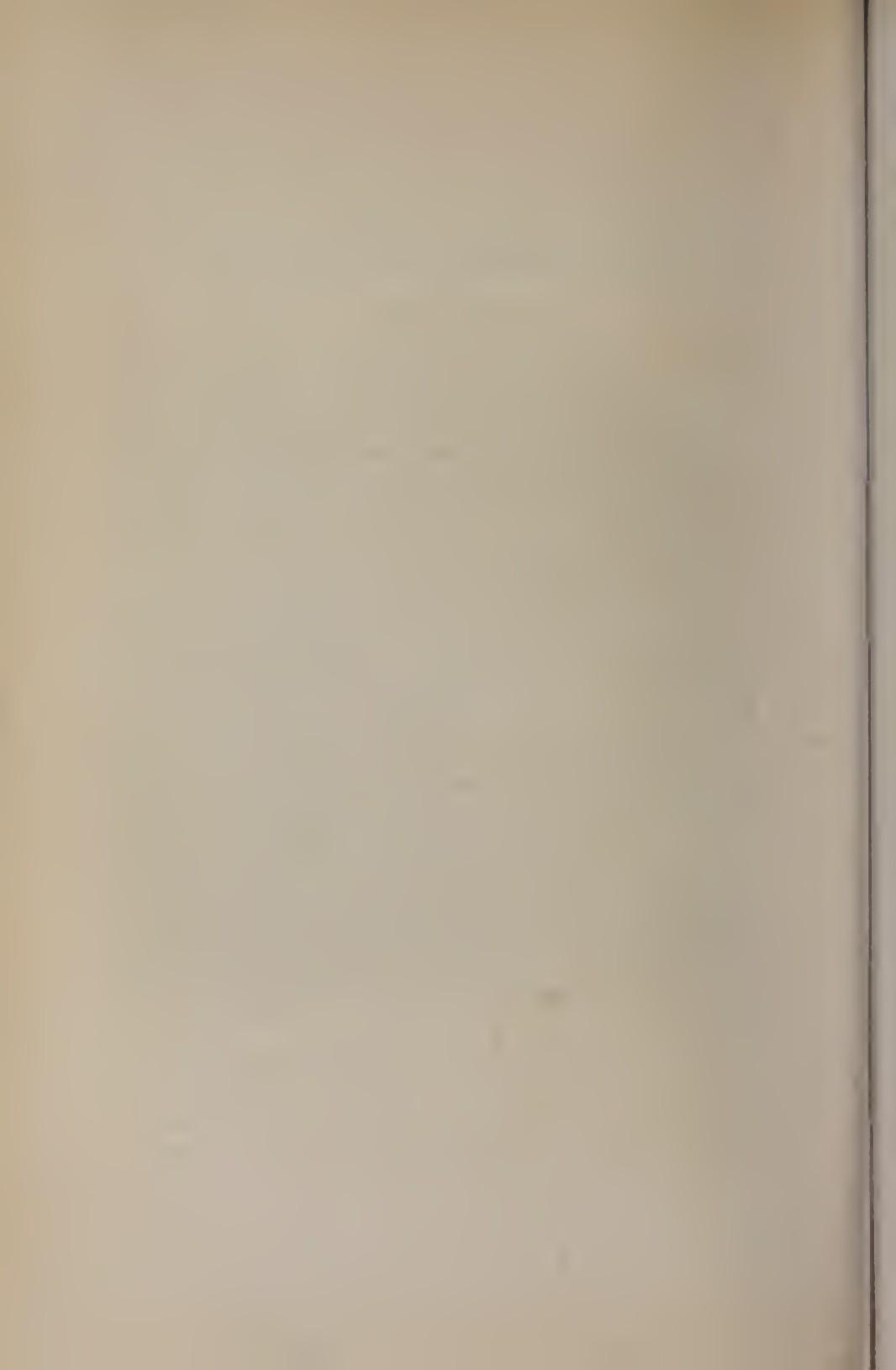
S. JOHN xi. 43, 44.

(*Lent.*)

THIS stupendous miracle was one of the latest acts in our LORD's Ministry. The chief Priests and Pharisees thereupon conspired against His life. Flying therefore with His Disciples from the scene of danger, He made His abode at a city called Ephraim: and thence went up to Jerusalem for the last time. This will explain why the present subject has been introduced in this place.

The very few occasions recorded in Scripture when the dead are known to have been raised, afford a striking contrast with the many similar displays of supernatural power to which later ages have pretended. Before the coming of the Son of Man, we read of but three instances, 1 *Kings* xvii. 22, 2 *Kings* iv. 35, and xiii. 21: of two only after His departure from the world, *Acts* ix. 40, xx. 10. Our Blessed Lord Himself is likewise recorded only on three occasions to have raised the dead:—1. When He restored the daughter of Jairus, whose spirit had even now departed:—2. When He raised the widow's son at Nain, as the youth was being carried out to burial:—3. When at Bethany He bade Lazarus “come forth,” after he had lain four days in the grave. Those acts of His have been thought typical of that quickening voice which awakens the soul—now, just sinking into sin,—now, more deeply imperilled,—now, to all appearance, hopelessly lost.

The artist has probably sacrificed pictorial beauty to *truth* in his representation of Lazarus: for we read that “he that was dead *came forth*,” as he is here represented,—“*bound hand and foot* with grave clothes.” Moreover, it became necessary to “*loose him*,” in order to “let him go.”





THE TRUMPAL ENTRY INTO JERUSALEM.



Blessed is He that cometh in the name of the Lord.<sup>1</sup>  
*S. Matthew c. XXV v. D*

## XXIV. THE TRIUMPHAL ENTRY INTO JERUSALEM. (41.)

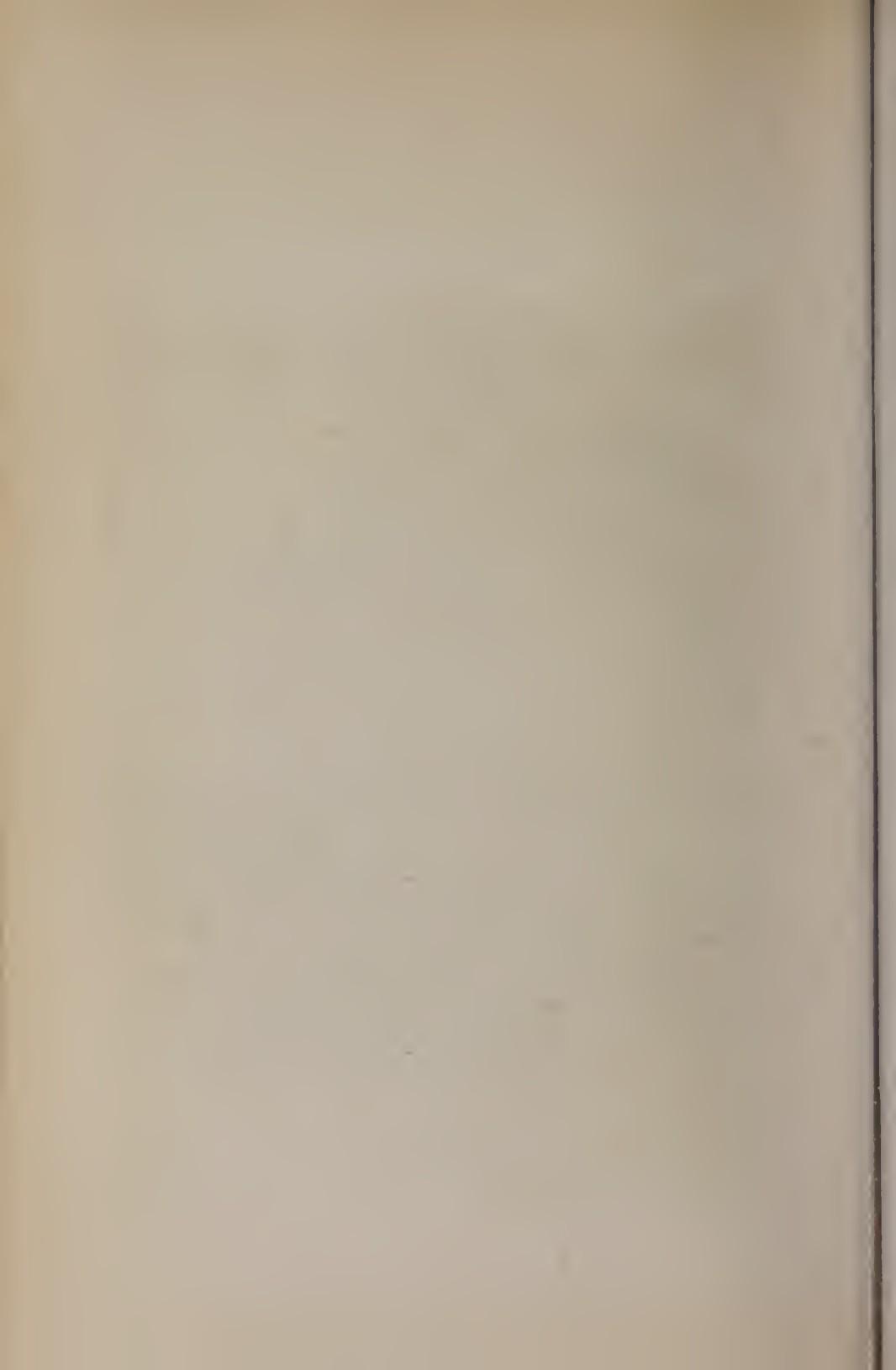
S. MATTHEW xxi. 9.

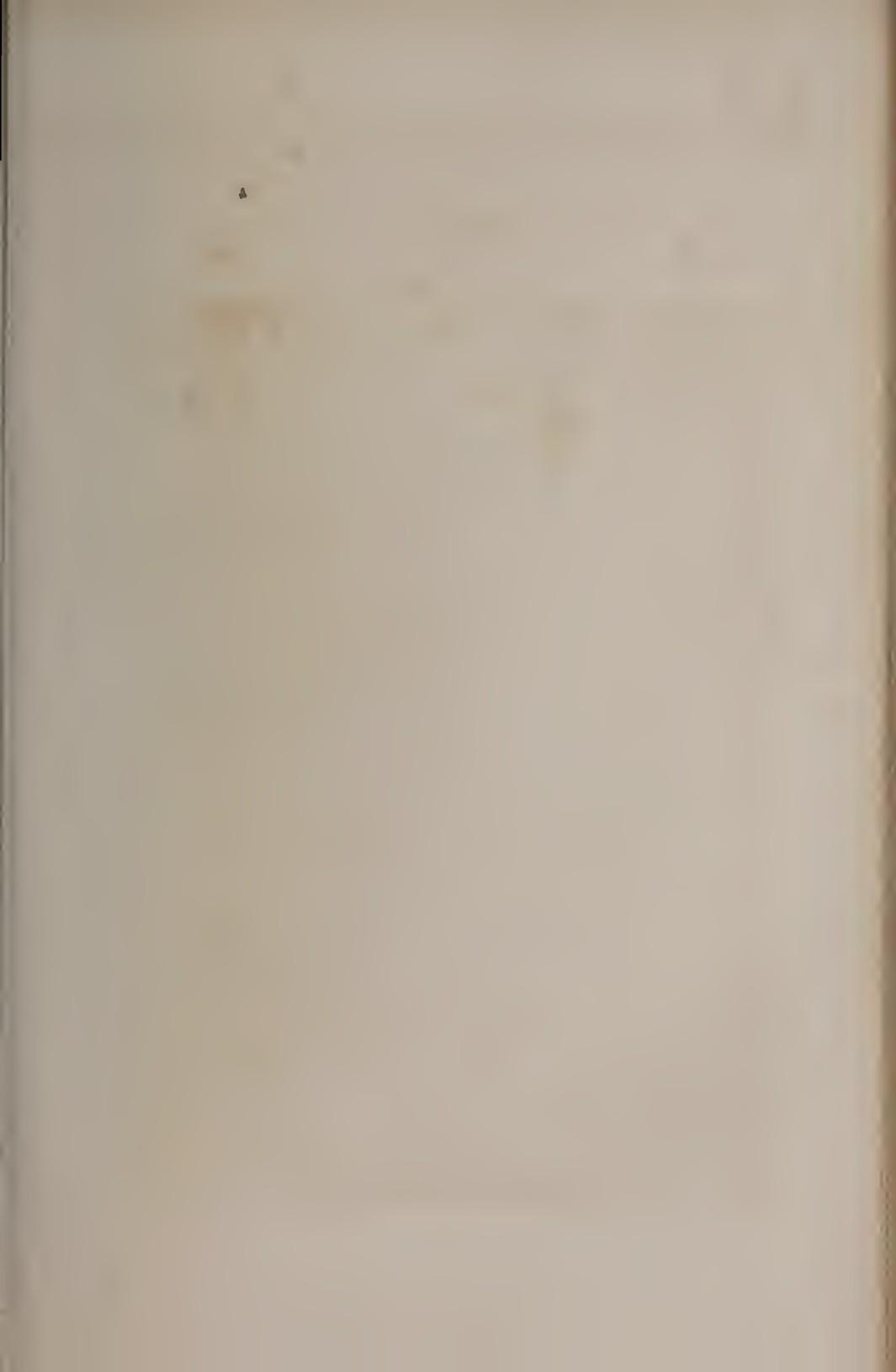
(*Passion-week. Palm Sunday.*)

FROM this event, which occurred on the first day of Passion-week, Palm Sunday takes its name. Our Lord, on His way from Bethany, was met by an exulting multitude at the Mount of Olives. After lamenting over Jerusalem, He entered His capital in lowly triumph : and we learn that “ all the city was shaken.” The narrative is of the very briefest description, and is confined to the two first Evangelists. (*S. Matthew xxi. 10, 11 : S. Mark xi. 11.*)

It is instructive to observe how clear sometimes is the language of prophecy. We behold in the present incident the fulfilment of those words, “ Say ye to the daughter of Zion, Behold, thy salvation cometh.” (*Isaiah lxii. 11.*) “ Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : He is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.” (*Zechariah ix. 9.*)

And yet, plain as was this prophecy, and literal as was its fulfilment, we know that it was overlooked by myriads :—so true is it that, *not* a clearer revelation, but a change of heart and purpose, is what we need to bring us to a knowledge of the things which concern our peace.





THE LAST SUPPER



Let not your heart be troubled: ye believe in God, believe also in me.

## XXV. THE LAST SUPPER. (30.)

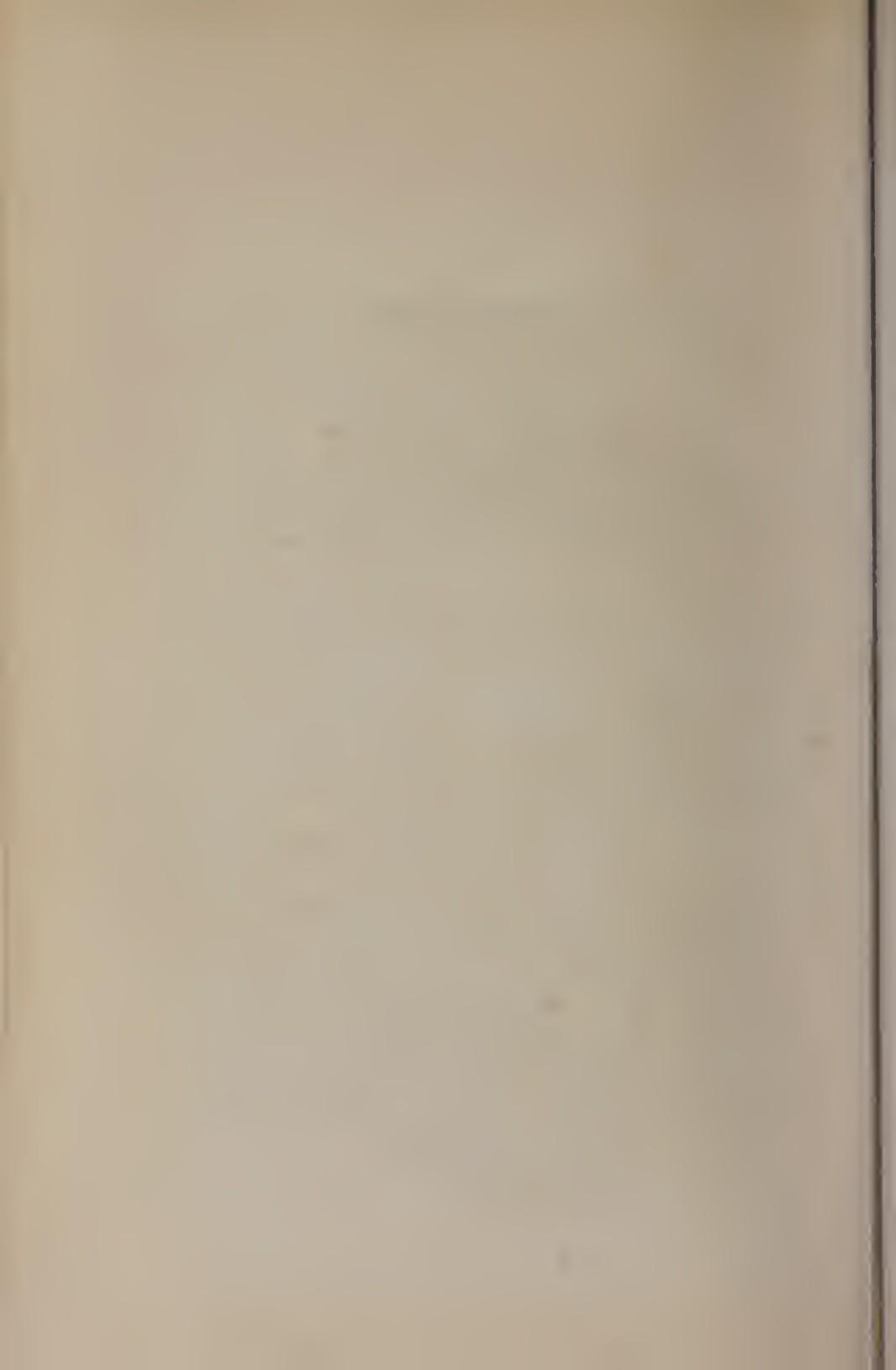
S. JOHN xiv. 1.

(*Passion-week.*)

FROM the evening of Palm Sunday, we pass to the night of Thursday in Passion-week, when our LORD at the close of the Pasehal supper instituted the Blessed Saerament of His most precious Body and Blood.

The artist has chosen the moment when, the traitor having left the apartment, the heavenly discourse of our Divine LORD to the eleven Apostles flowed on without restraint. The traitor's seat lying reversed upon the floor suggests that hereafter "his *Bishoprick*" also should "another take." The whole of the fourteenth chapter of S. John's Gospel belongs to this period of the evening. The beloved Disciple himself is represented lying on the Saviour's bosom. And long after, when he sought to identify himself, it was by a reference to his posture on the present occasion that he did so: he desired to be remembered by the Church as "the disciple whom JESUS loved," "which also leaned on His breast at supper, and said, LORD, which is he that betrayeth Thee?" (*S. John xxi. 20.*)

It is impossible to read the diseourse alluded to without being struck with the distress and perplexity which evidently prevailed among the holy men to whom it was addressed. They interrupt the Divine Speaker *four times* in succession: nor could the promise of "the Comforter, who should come in His place," nor the repeated injunction, "Let not your heart be troubled, neither let it be afraid,"—avail to calm their fears, or to dispel their anxiety.





THE AGONY IN THE GARDEN



O my Father, if this cup may not pass away from Me except I drink it. Thy will be done.

*Matthew XXVI. 39.*

## XXVI. THE AGONY IN THE GARDEN. (3.)

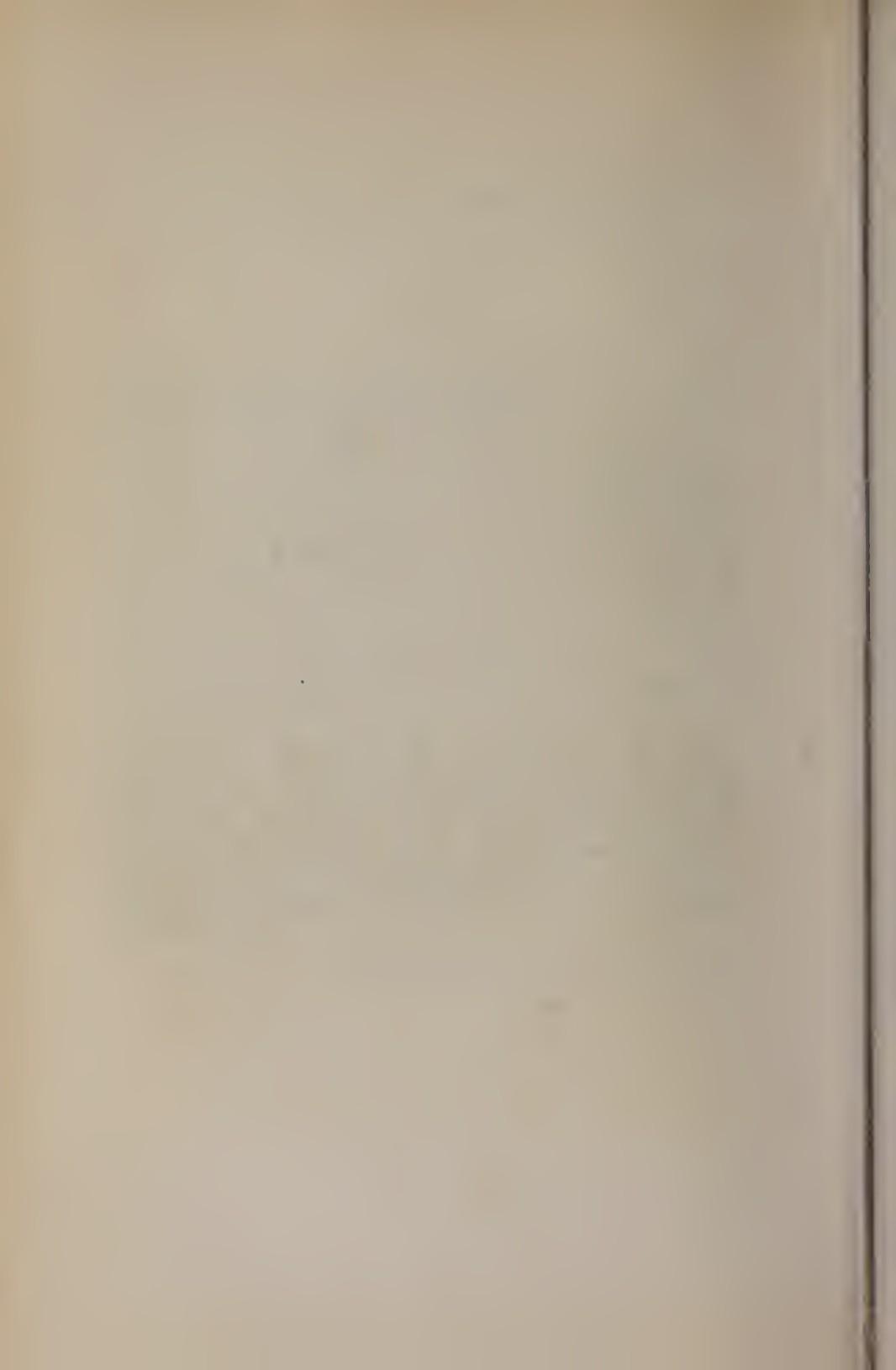
S. MATTHEW xxvi. 42.

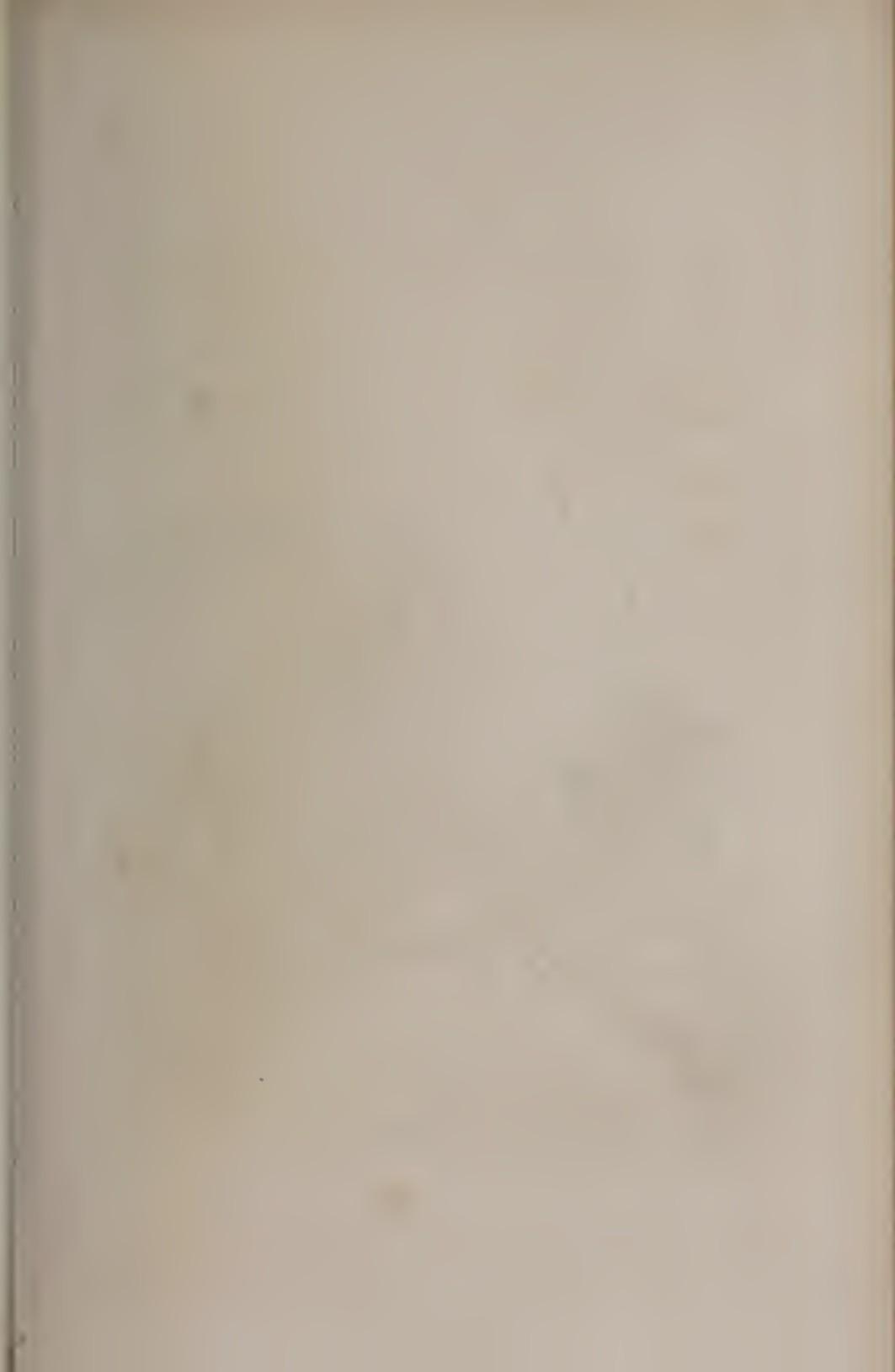
(*Passion-week.*)

FROM the subdued festivity of the upper chamber, we accompany our LORD and His eleven Disciples on their way from Jernusalem across the brook Cedron, to the moonlit garden of Gethsemane. There the mysterious Agony of the Son of Man took place. To eight of the Apostles He said, "Sit ye here, while I go and pray yonder." Then, taking with Him those three most highly favoured ones, Peter and the two sons of Zebedee, "He began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt." (S. Matthew xxvi. 37—39.) Of so awful and mysterious a transaction we know not how to speak as we ought.

The painter has represented the three disciples in the foreground asleep, "for their eyes were heavy." In the distance, Judas, with the band of soldiers, is beheld advancing on his accursed errand.

A memorable expression in S. Mark's Gospel (xiv. 40) leaves us to infer the confusion and shame which the visit of the Holy JESUS occasioned, when the three disciples were found asleep for the second time. We seem to hear S. Peter declaring to the writer of the Gospel, "We knew not what to answer Him!"





THE AGONY OF OUR LORD.



There appeared an Angel unto him from Heaven, strengthening him.

*Matthew 26: 39*

## XXVII. THE AGONY OF OUR LORD. (48.)

S. LUKE xxii. 43.

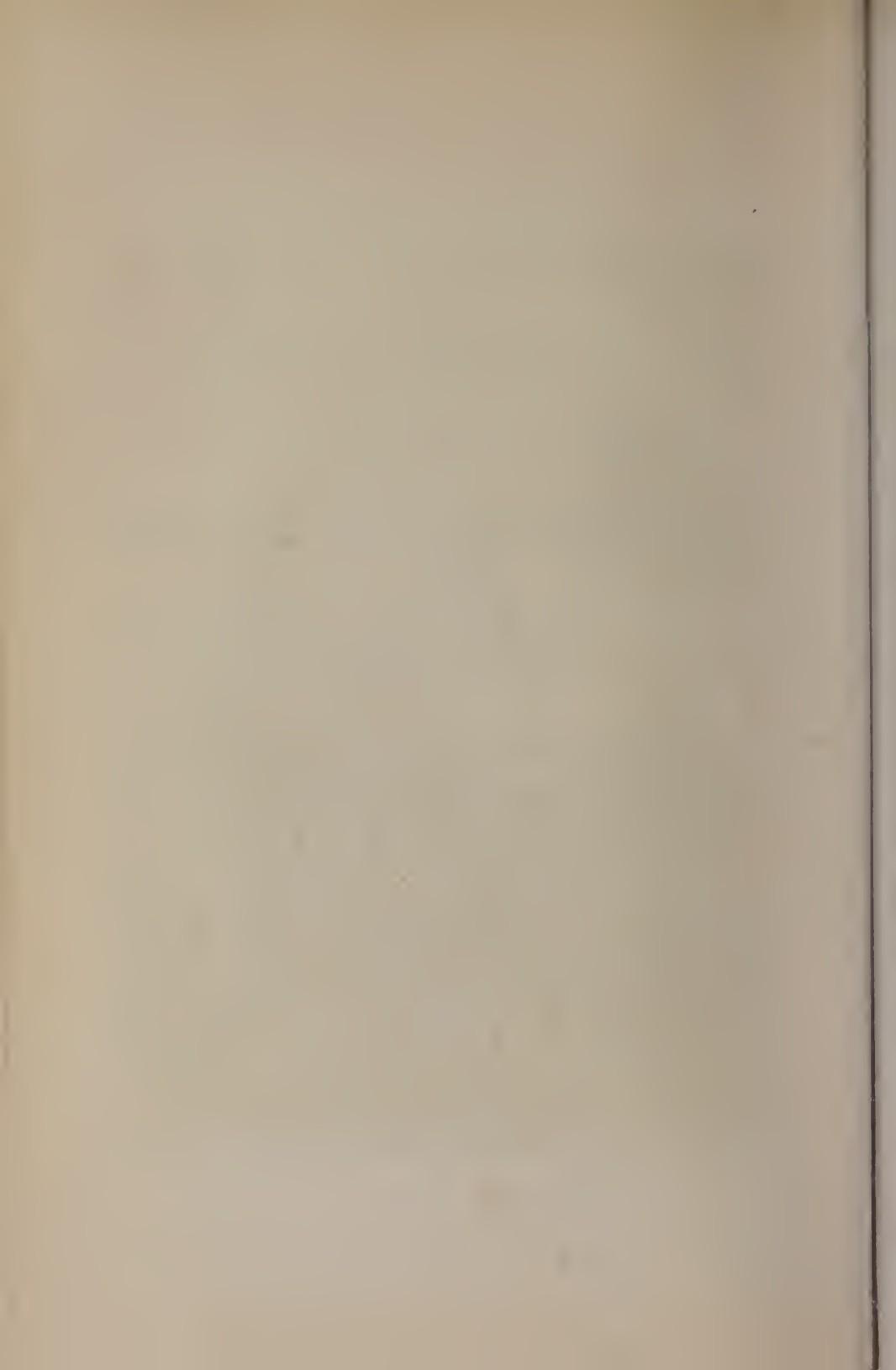
(*Passion-week.*)

WE resume our remarks,—for we have a second representation of this most sacred subject: and it shall be once more in the words of Scripture.

We derive our quotation from the Gospel of S. Luke, who, though no Apostle, is found in spirit to have been brought wonderfully near his **LORD** when he described His sufferings:—“ He was withdrawn from them about a stone’s cast, and kneeled down and prayed, saying, Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.” (*S. Luke xxii. 41—44.*)

It is a relief to see a subject so far transcending any human power of representation, *conventionally* treated, as in the present engraving. The three Disciples are again represented in the foreground, as they were thrice found by their **LORD**, “ sleeping for sorrow.”

What He then said to them, He says evermore to all of us: “ Watch and pray, that ye enter not into temptation.” (*S. Mark xiv. 38.*)





THE SCOURGING OF CHRIST.



Pilate then led him away, and scourged him.

## XXVIII. THE SCOURGING OF CHRIST. (49.)

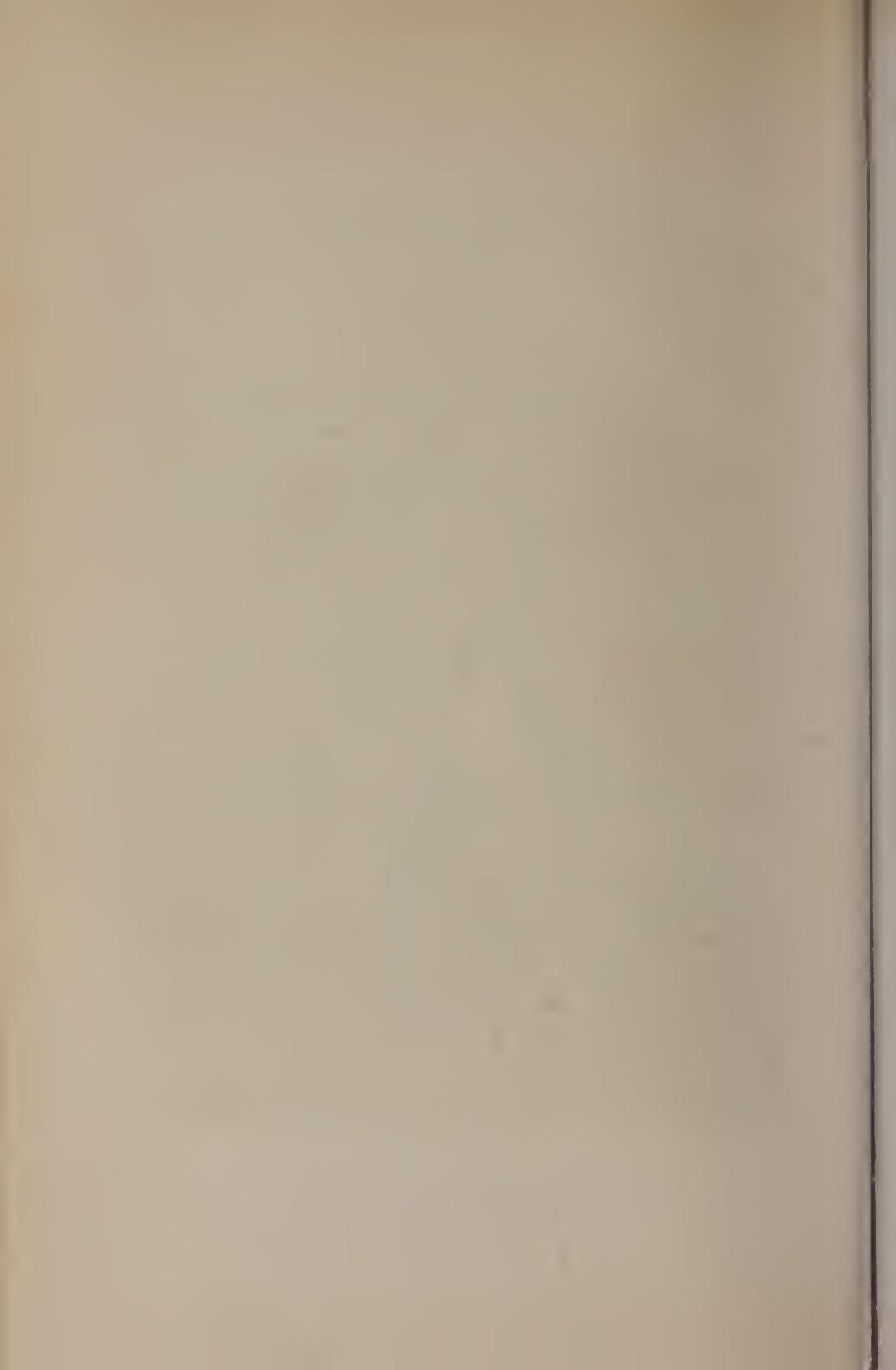
S. JOHN xix. 1.

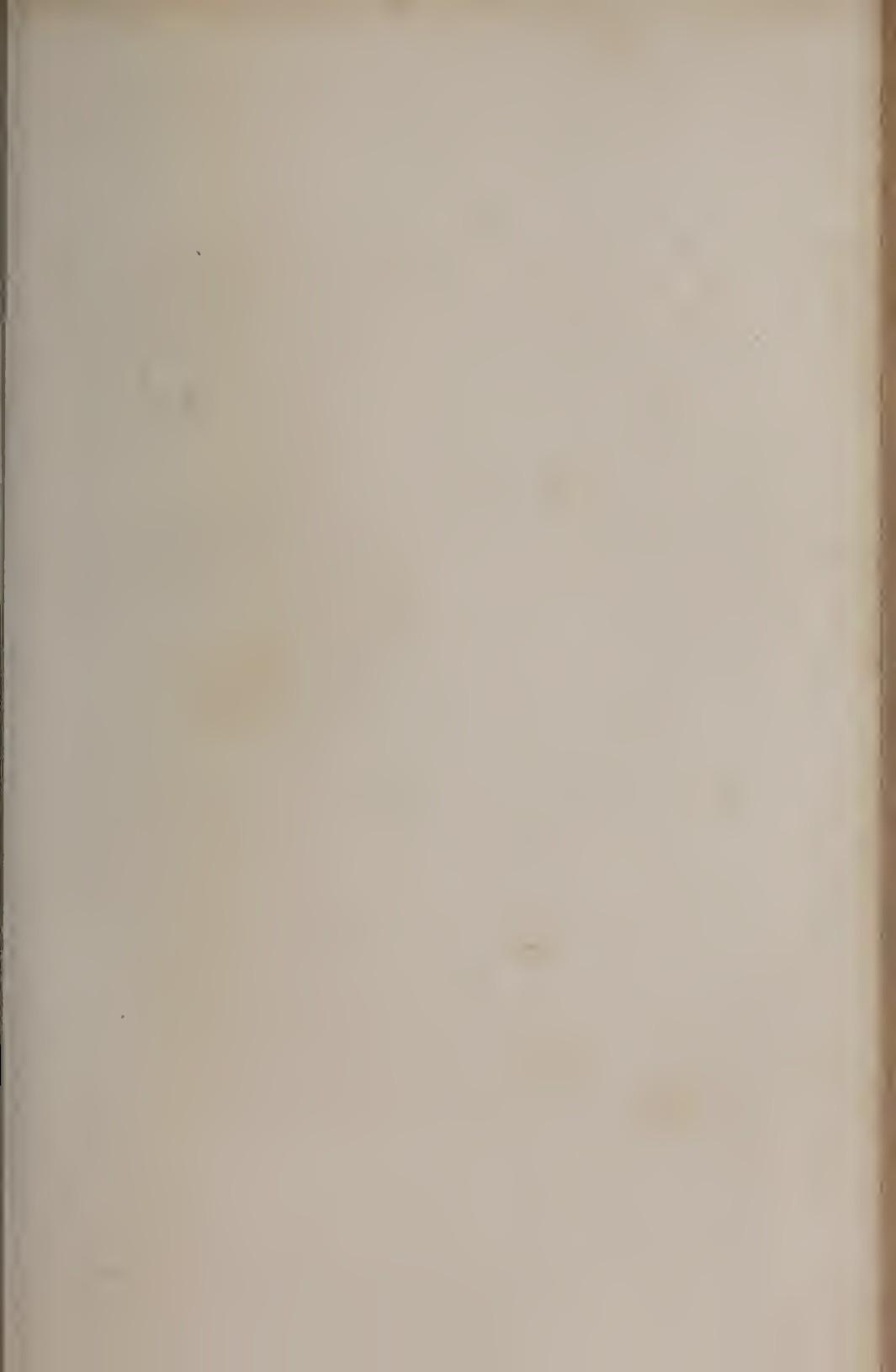
(*Passion-week.*)

SCOURGING was the usual punishment preliminary to crucifixion ; and in the present instance it seems to have been openly inflicted by Pilate's soldiers. Dreading a tumult, of which he saw increasing symptoms on every side, the Governor had gone through the idle ceremony of washing his hands before the people, in testimony of his conviction of our LORD's innocence : after which, with many a pang of self-condemnation, we may be sure, he surrendered Him to their will for Crucifixion. The cruel punishment exhibited in the present print immediately ensued.

So hideous an act of impiety may well have occupied a distinct place in the prophetic anticipations of our LORD's Passion. Speaking in the person of CHRIST, the prophet Isaiah says,—“ I gave My back to the smiters.” (*Isaiah l. 6.*) And elsewhere,—“ Surely He hath borne our griefs, and carried our sorrows.” . . . “ He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed.” (*Isaiah liii. 4, 5.*)

An Apostle, who witnessed the fulfilment of this marvellous prediction, and the meekness with which it was endured, quotes the preceding prophecy ; and urges our Blessed LORD's example as a pattern to Christians. “ For even hercunto were ye called,” he says, “ because CHRIST also suffered for us, leaving us an example, that ye should follow in His steps.” (1 *Pet.* ii. 21.)





HE IS BROUGHT AS A LAMB TO THE SLAUGHTER — IS LIII 7



AND HE BEARING HIS CROSS WENT FORTH: SJO XIX, 17.

## XXIX. CHRIST BEARING HIS CROSS. (t.)

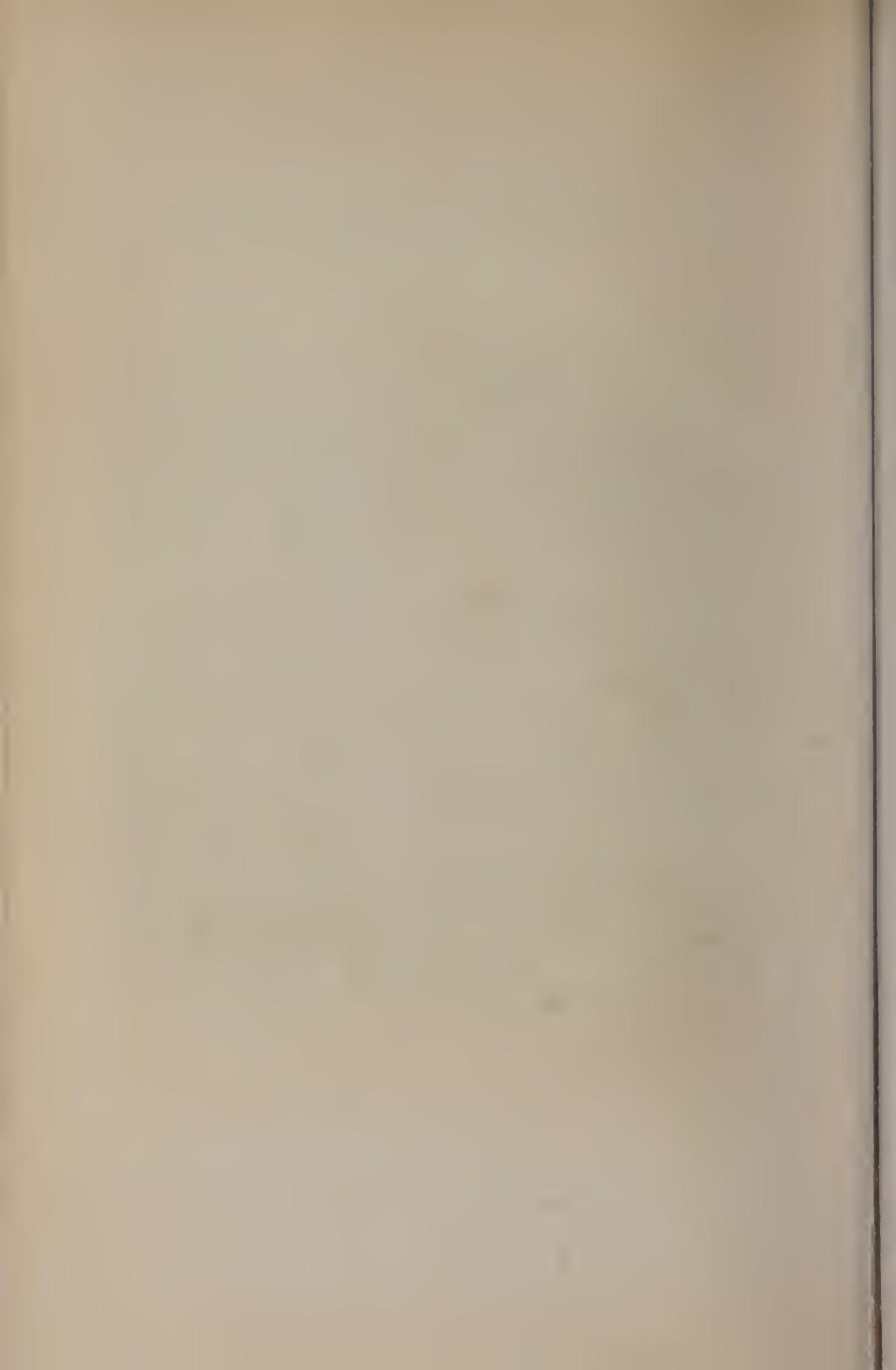
S. JOHN xix. 17.

(*Passion-week.*)

THE incident here depicted belongs to the interval between six o'clock in the morning, when, as S. John records, (xix. 14,) Pilate gave sentence against the Holy JESUS, and nine when "they crucified Him." (*Mark xv. 25.*) It had been typically foreseen by Isaac (*Genesis xxii. 6*), almost two thousand years before; and, as it has been thought, on the self-same spot. (Compare *2 Chron.* iii. 1. and *Genesis xxii. 2.*)

The painter has inaccurately represented the cross-bearing as taking place *outside* the city. It was only as far as the city gate that the Holy One bore the instrument of His suffering. For "as they came out, they found a man of Cyrene, Simon by name: *him* they compelled to bear His cross." (S. *Matthew xxvii. 32.*) S. Mark designates this highly favoured man more particularly, as "the father of Alexander and Rufus," who, at the time when the last named Evangelist wrote, were probably two well-known disciples. . . . It will be perceived that the costume of the painter's own time has been here exhibited in the singular attire of the soldiers.

The Blessed Virgin and the other women who, as we know, attended our Saviour to the scene of His Crucifixion, are represented in the front of the picture. "But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." (S. *Luke xxiii. 28.*)





CHRIST CRUCIFIED.



He said it is finished

John 19:30

### XXX. CHRIST CRUCIFIED. (46.)

S. JOHN xix. 30.

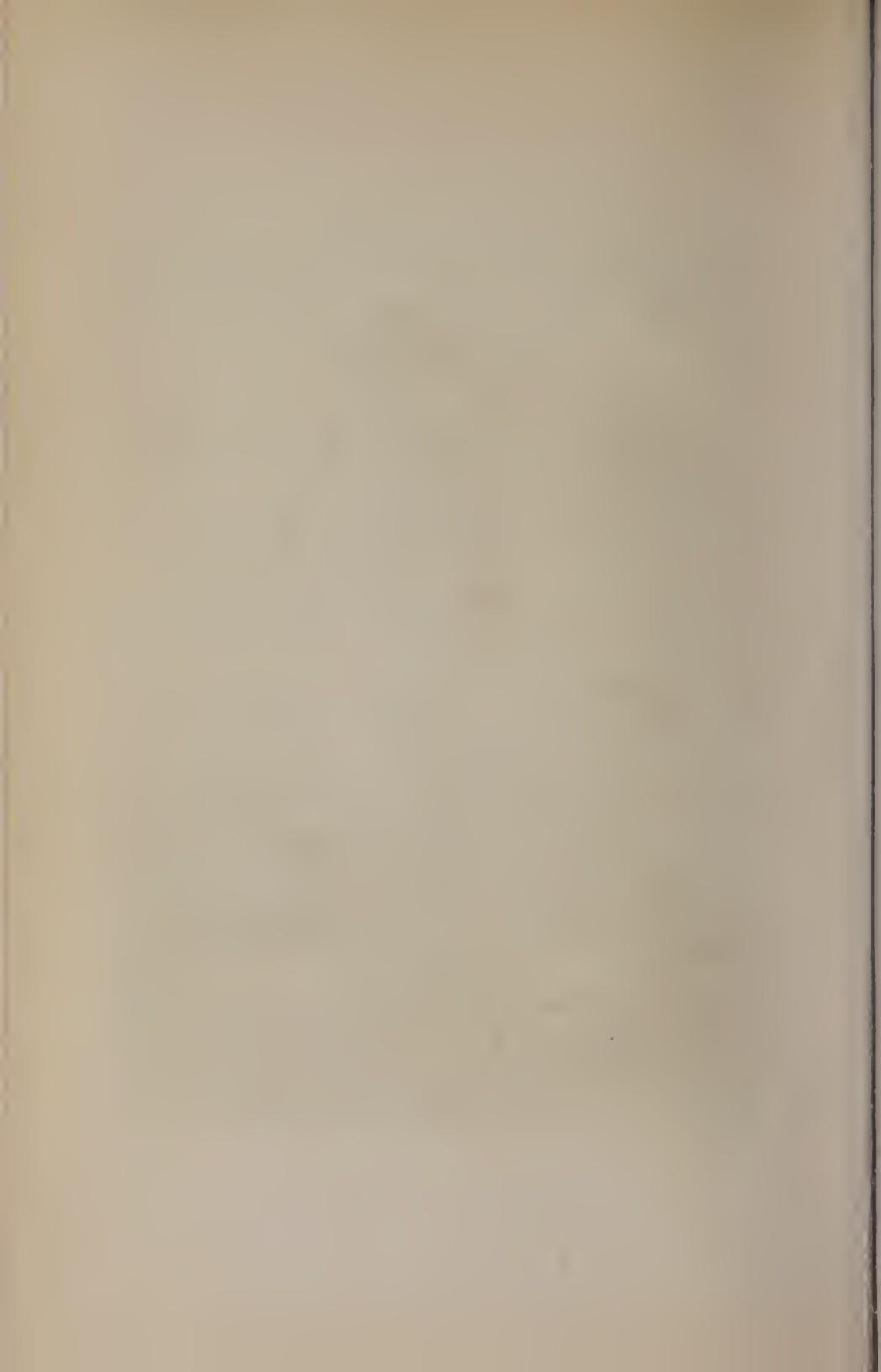
(*Good Friday.*)

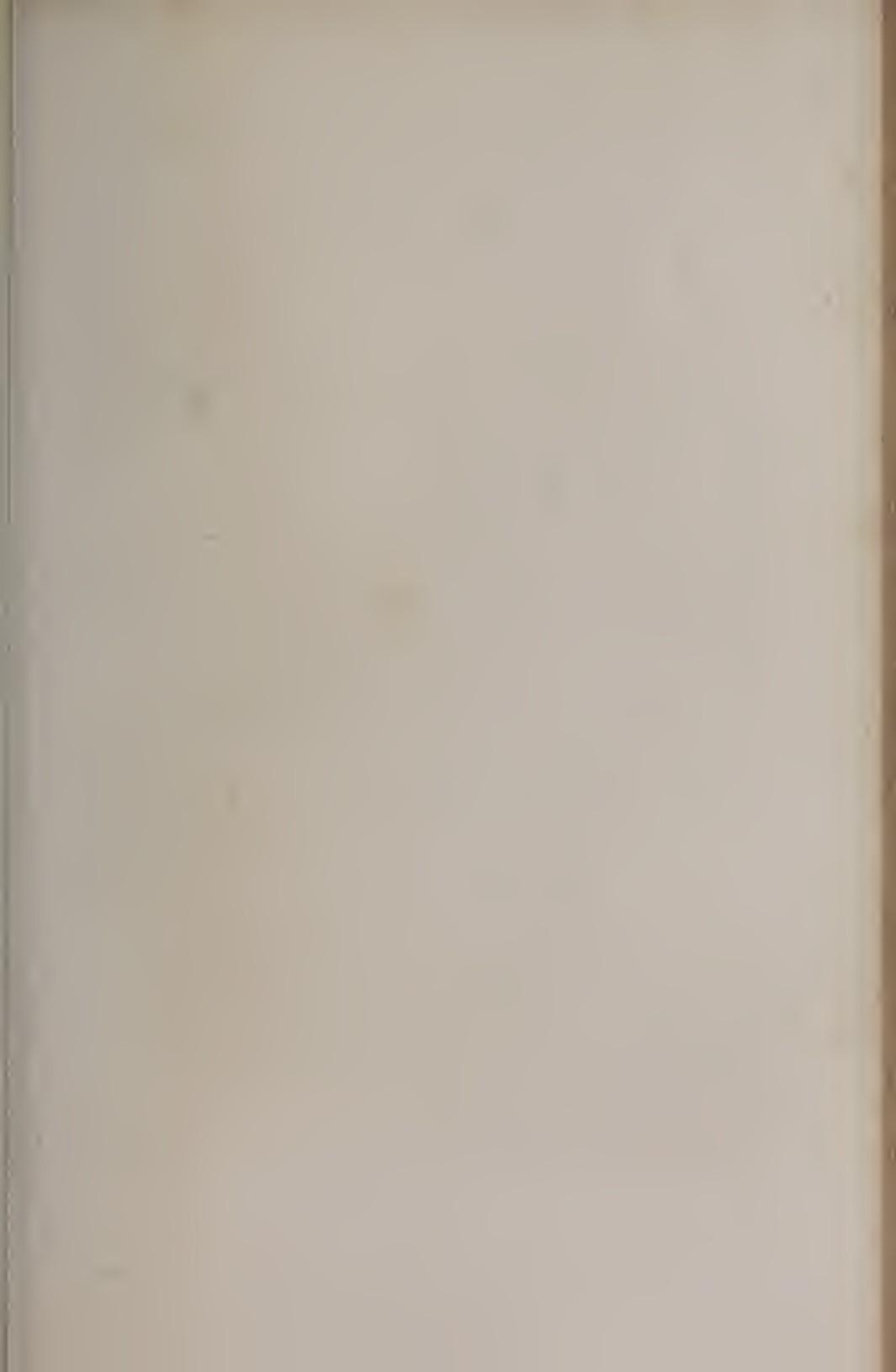
IN this print, the consummation of our LORD's sufferings is brought before us : even the "Cross and Passion" of Him whose "Agony and Bloody Sweat" have already engaged our attention.

From the hour of noon until three o'clock, the mysterious darkness continued. The Son of Man then expired upon the Cross. "He said, It is finished: and He bowed His head, and gave up the ghost." (*S. John xix. 30.*) It is to this period,—the interval namely, between three o'clock in the afternoon and six in the evening,—that the artist refers us in the present representation.

He seems to have wished to remind us that "there stood by the Cross of JESUS His Mother, and His Mother's Sister, Mary the wife of Cleophas, and Mary Magdalene." (*v. 25.*)

This then is the great consummation to which types, emblems, laws, histories, prophecies and psalms, for four thousand years had pointed ; so that a bare enumeration of places would far more than fill the page. But how forcibly are we reminded at certain times, that "our safest eloquence concerning Him is our silence;" that "it behoveth our words to be wary and few :" for indeed *who* may write worthily on such a theme ?







## XXXI. THE ENTOMBMENT OF CHRIST. (8.)

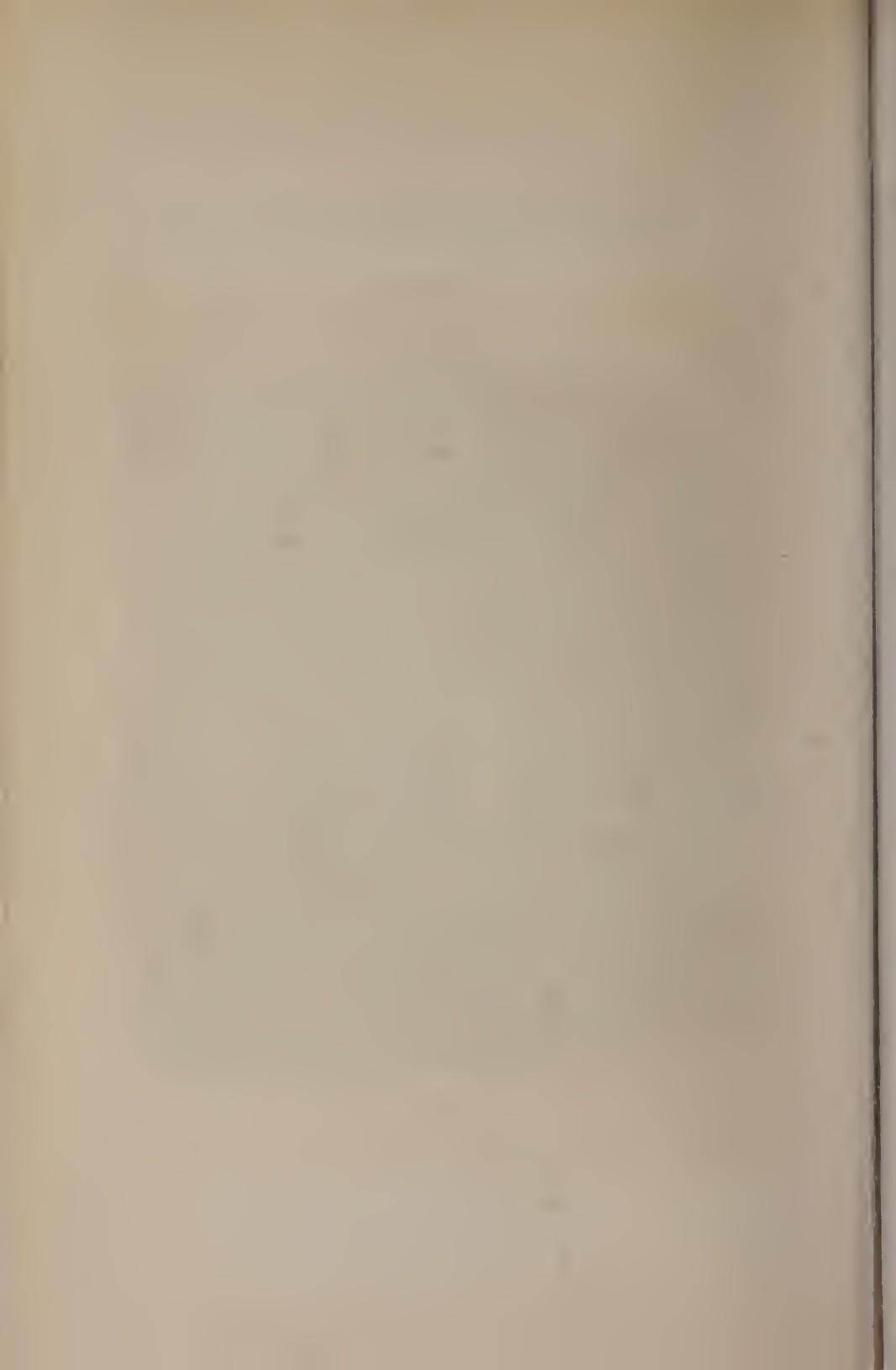
S. JOHN xix. 40.

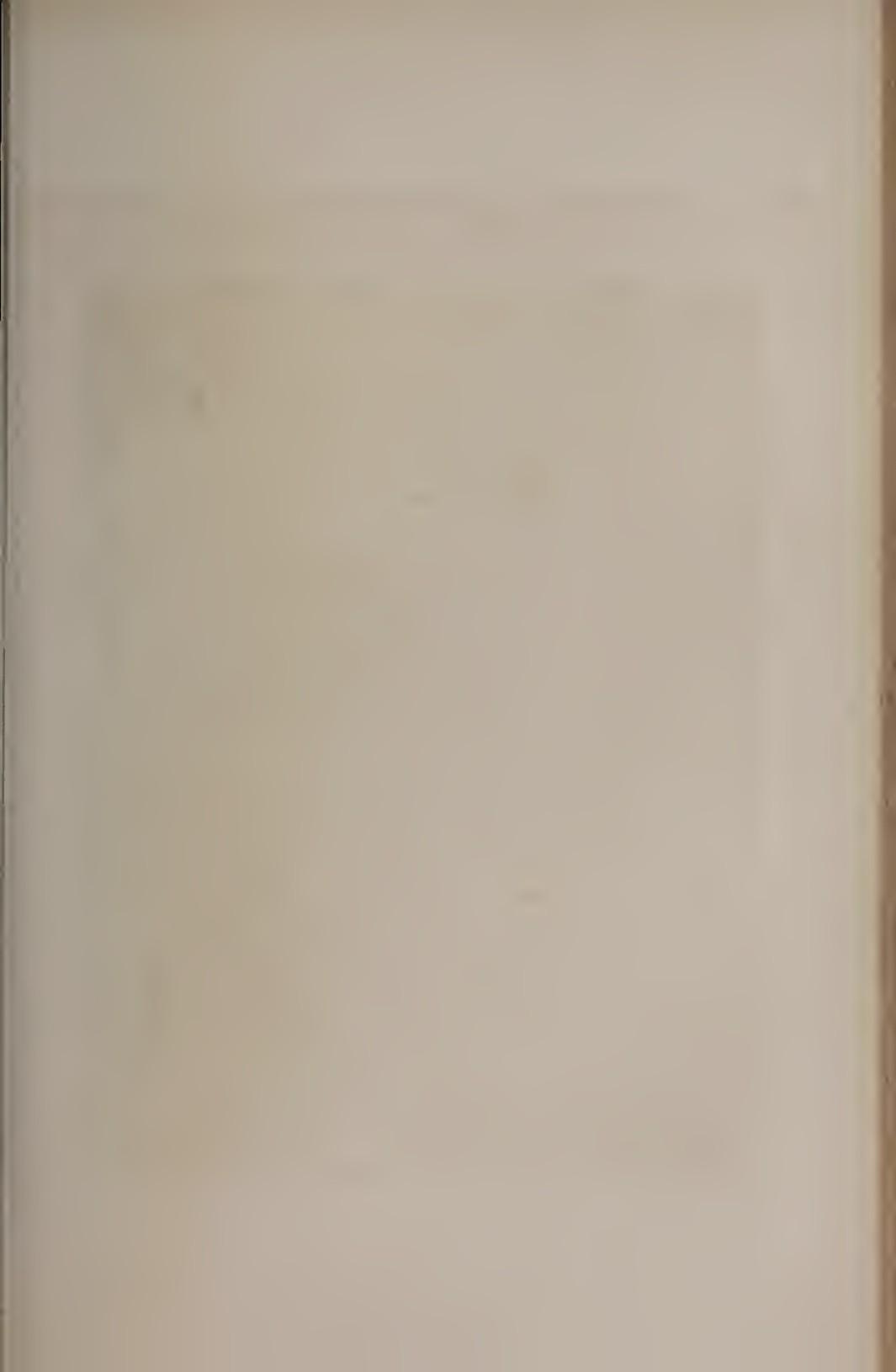
(*Passion-week.*)

WHEN the evening of Good Friday was come, Joseph of Arimathea, one of the court of Sanhedrin,—but who “had not consented to the counsel and deed of them,”—besought leave of Pilate to bury the body of the Holy JESUS. He was assisted in this pious task by Nicodemus, another member of the same court: and the old Florentine artist, (whose imagination here transports us to one of those cemeteries with which he was himself most familiar,) not without reason supposes that many besides of the holy company which watched by the Cross, participated in the blessed privilege of the two disciples.

Thus, on the seventh day, did the Author of our Redemption rest “from all His work which He had made;” and thus did a memorable prophecy of Isaiah receive unexpected fulfilment: for “He made”—according to the counsel of His enemies, and the design of the Jews—“His grave with the wicked;” the malefactors, namely, with whom He was crucified. But it was the counsel of His Father, and the design of Heaven, that He should be “*with the rich in His death.*” (*Isaiah liii. 9.*)

It is in the sure confidence which our Saviour’s waking from the sleep of Death inspires, that the Christian—who as a partaker of His Death is confident also of partaking His Resurrection likewise—exclaims with holy David, “I will both lay me down in peace and sleep: for Thou, Lord, only, makest me dwell in safety.” (*Psalm iv. 8.*)





JOSEPH RELATING HIS DREAMS.



"The Patriarch, moved with envy,  
At a morn."

## XXXII. JOSEPH RELATING HIS DREAMS. (32.)

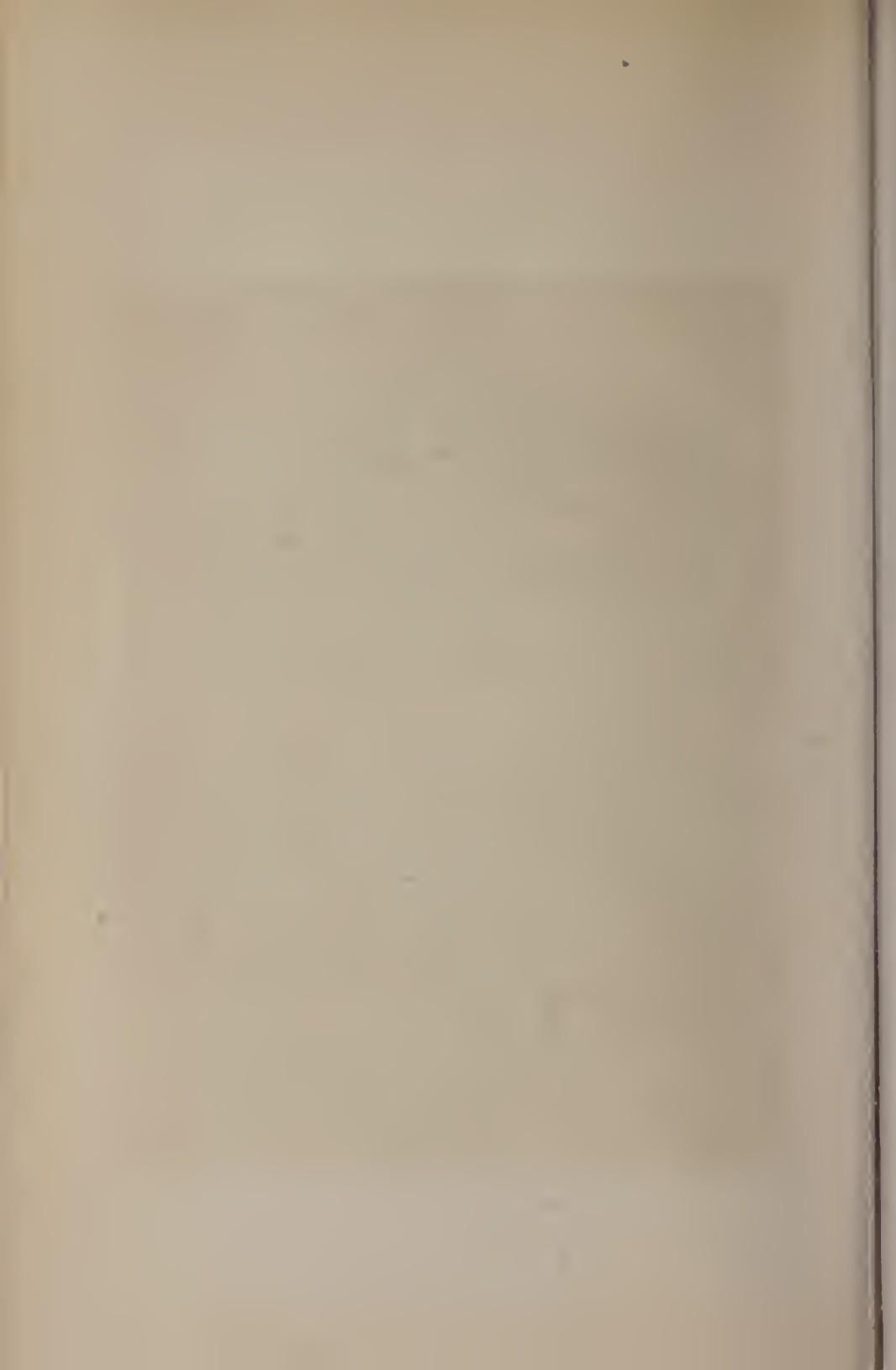
ACTS vii. 9.

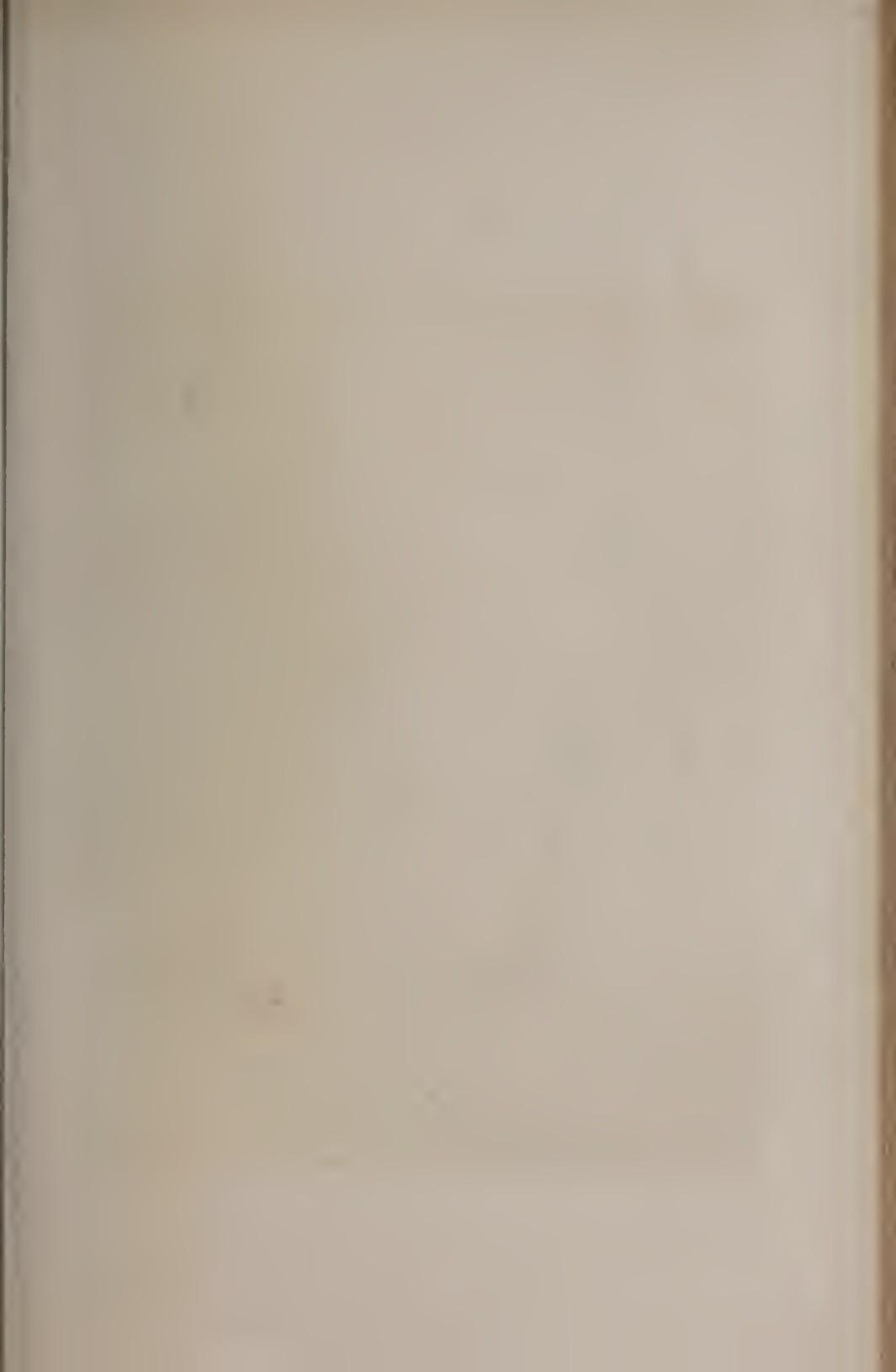
(*Passion-week.*)

To this place we refer Raphael's representation of an affecting incident in ancient sacred story.

Joseph was an eminent type of CHRIST; as the beloved son of his father, and as sent to enquire after the welfare of his brethren, and as conspired against by them: for did not a Judah,—in both cases one of twelve,—effect the sale of either for a few pieces of silver? (*Genesis xxxvii. 26, 27.*) “Joseph,” says Bishop Pearson, “who was ordained to save his brethren from death, who would have slain him, did represent the Son of God, who was slain by us, and yet dying saved us.”

But in no respect perhaps was Joseph so remarkable a type of our Blessed Lord, as, first, in the depth of his humiliation, and subsequently, in the height of his glory:—humiliation, when he was cast into a pit, (compare *Genesis xxxvii. 24* with *Zephaniah ix. 11.*) sold into Egypt, and put into prison:—glory, when “Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.” (*Genesis xli. 42, 43.*) “Joseph's being taken out of the dungeon,” says the writer already quoted, “typified Christ's Resurrection; and his being raised to the power of Egypt next to Pharaoh, signified the session of Christ at the right hand of His Father.”





OUR LORD APPEARING TO MARY MAGDALENE



"Touch Me not; for I am not yet ascended."

### XXXIII. OUR LORD APPEARING TO MARY MAGDALENE. (42.)

S. JOHN xx. 17.

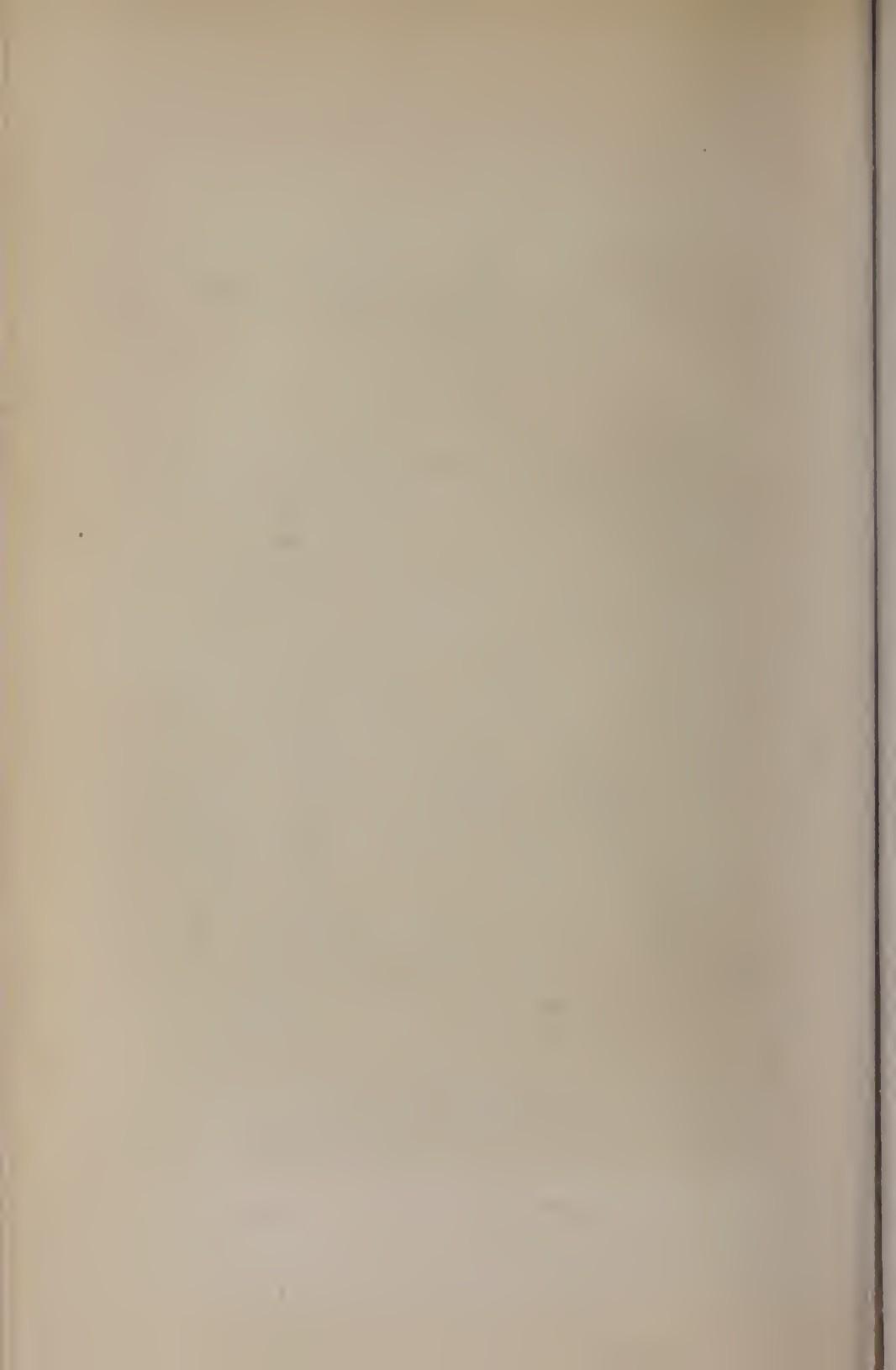
(*Easter Day.*)

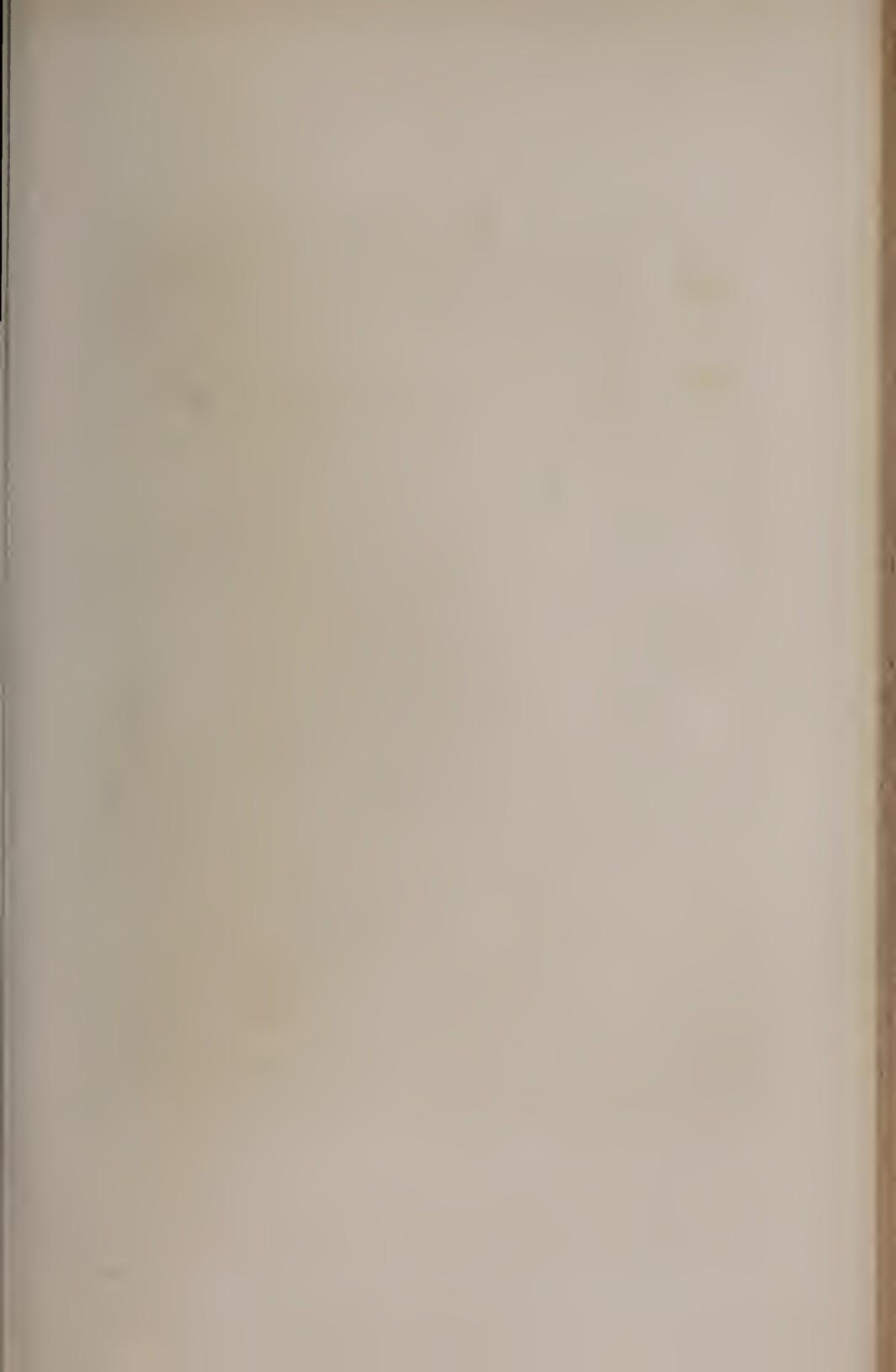
"Now when JESUS was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He cast seven devils." (*S. Mark* xvi. 9.)

This occurred early in the morning of the first Easter Day, after the visit of S. Peter and S. John to the sepulchre. The two disciples had withdrawn after satisfying their curiosity; one in wonder, (*S. Luke* xxiv. 12,) the other in faith, (*S. John* xx. 8.) Not so Mary Magdalene, their informant. She remained at the sepulchre, weeping: "and as she wept, she stooped down, and looked into the sepulchre; and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of JESUS had lain."

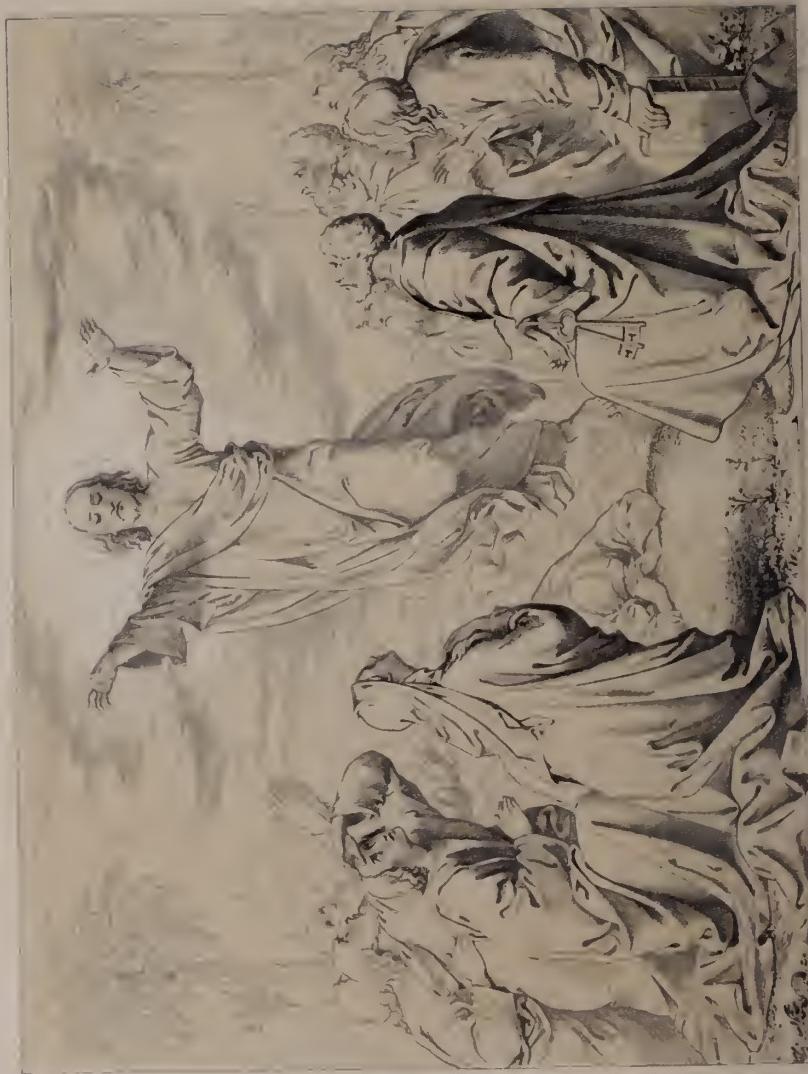
"JESUS saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. JESUS saith unto her, Touch Me not; for I am not yet ascended to My Father." (*S. John* xx. 11, 12, 16, 17.)

O mysterious precept, and still more mysterious reason! The rest, may "handle:" Thomas, may "thrust in" his hand. Mary, may not touch. And why? "*For*" CHRIST had "not yet ascended to His Father." Surely we are hereby taught that the true believer may even now touch his risen LORD! Rather let us say that *only now* may CHRIST be apprehended by the touch of Faith: that in a sense which was impossible to Mary Magdalene in the garden, He may now be apprehended by ourselves.





THE ASCENSION.



It now to see while he blessed them he was parted from them, and carried up into Heaven  
S. Luke

## XXXIV. THE ASCENSION. (50.)

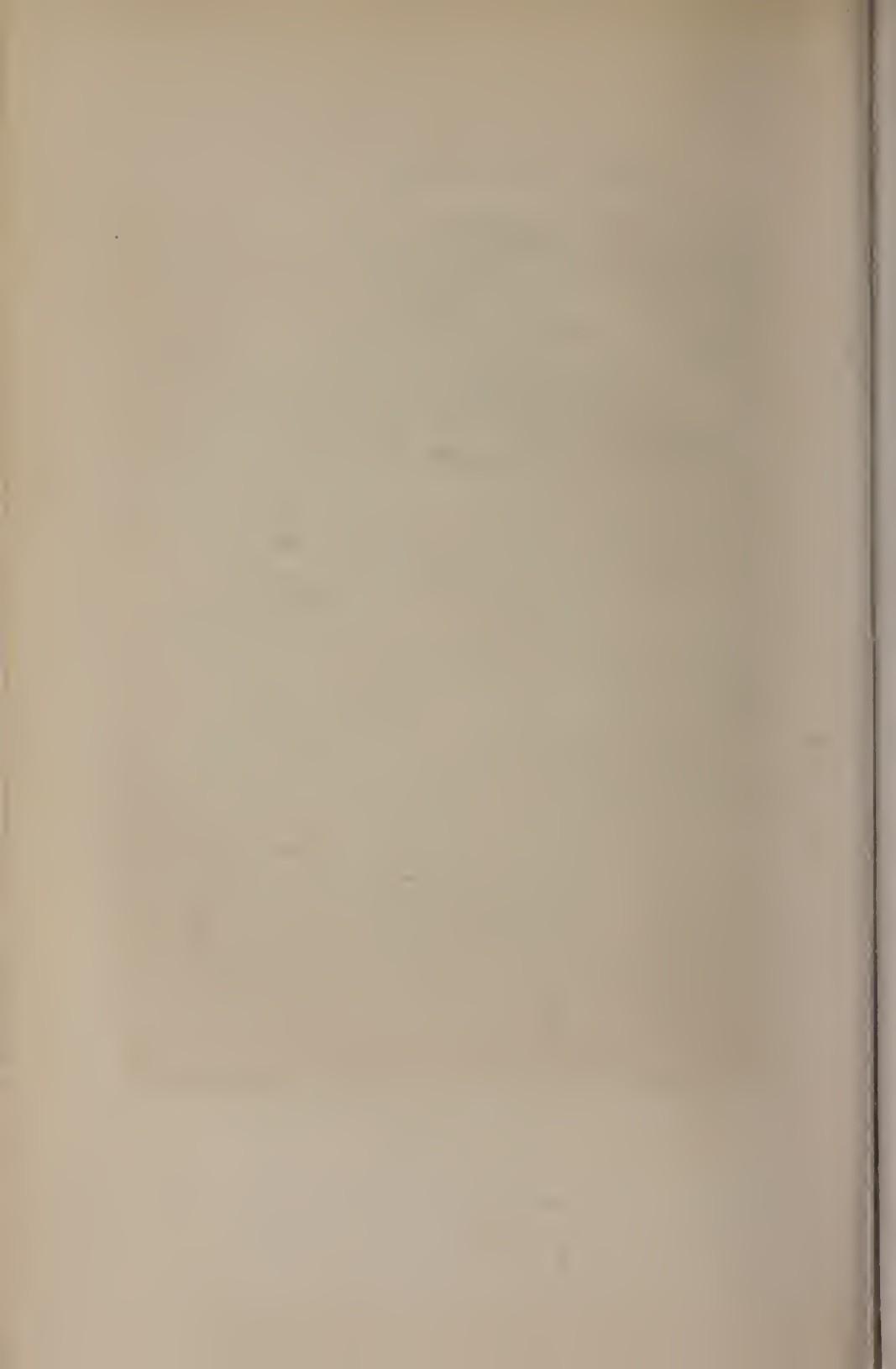
S. LUKE xxiv. 51.

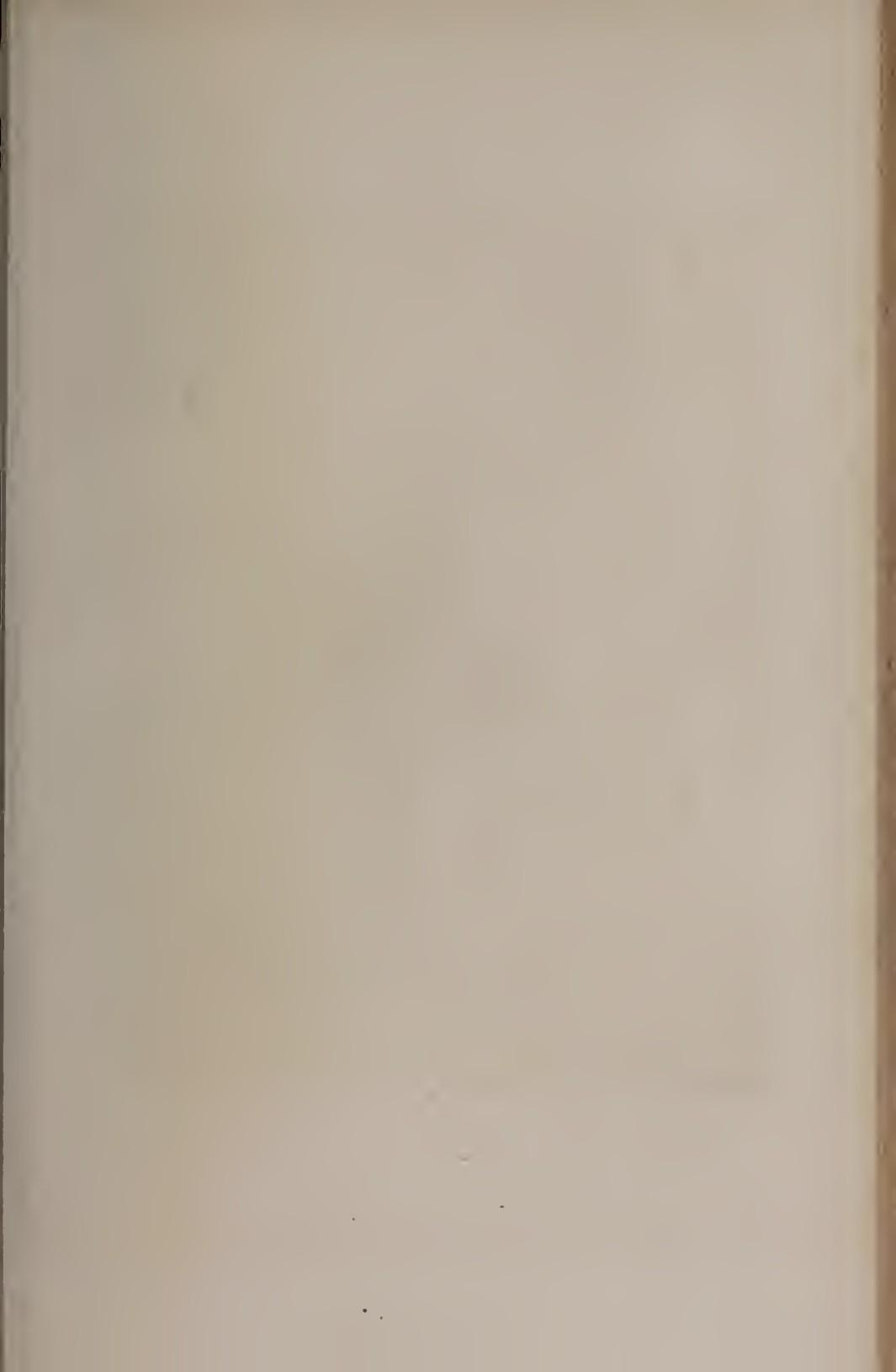
(*Ascension Day.*)

HOLY Scripture is marvellously brief on occasions when reverent curiosity is roused to the highest degree. Nowhere perhaps does this appear more remarkably than in the history of the Ascension of our LORD. S. John does not describe that great event at all. S. Matthew does not even allude to it. S. Mark dismisses it in a single clause of a short sentence.

S. Luke describes the Ascension in two places. Our Saviour, he says, led His Apostles out as far as to Bethany,—that is, the Mount of Olives,—“and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.” (S. *Luke* xxiv. 50, 51.) “And a cloud received Him out of their sight.” (*Acts* i. 9.)

But pious meditation is permitted to soar above that chariot-cloud. From the proper Psalms for Holy Thursday (as Ascension-Day is sometimes called) we perceive that “God is gone up with a merry noise: and the LORD with the sound of the trump.” (*Ps. xlvi.* 5.) “The chariots of God are twenty thousand, even thousands of Angels, and the LORD is among them.” (*Ps. lviii.* 17.) Moreover we hear the voices of two choirs of Angels; the one calling upon the everlasting gates of Heaven to be lifted up: the other asking “Who is the King of Glory?” in order to elicit the splendid answer, “The LORD strong and mighty, the LORD mighty in battle . . . . Even the LORD of hosts. He is the King of glory!” (*Psalm xxiv.* 7—10.)





THE GREAT SHEPHERD OF THE SHEEP.



The Shepherd and Bishop of your souls."

## XXXV. THE GREAT SHEPHERD OF THE SHEEP. (26.)

1 S. PETER ii. 25.

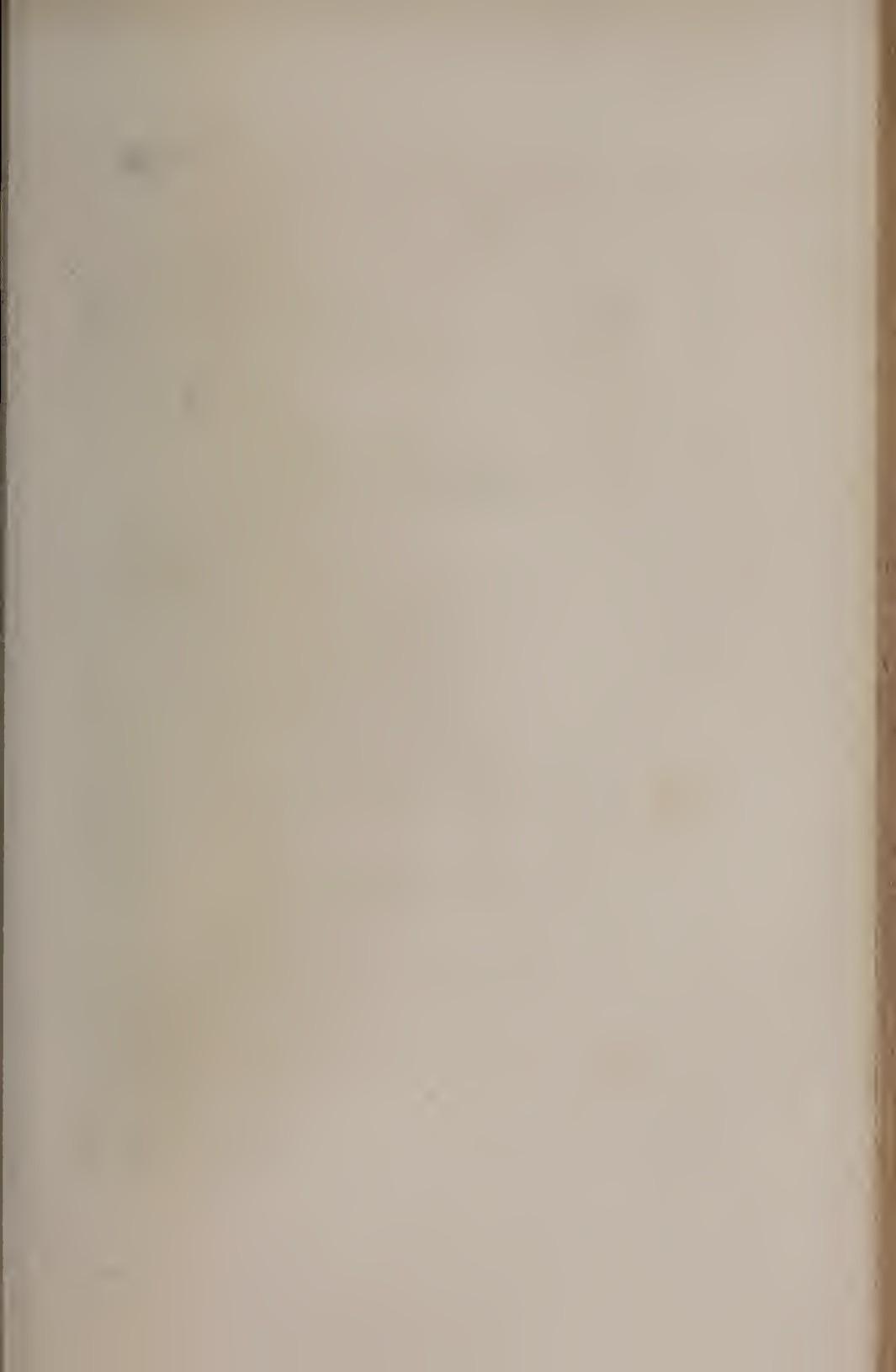
(*Second Sunday after Easter.*)

Both the Epistle and the Gospel for the second Sunday after Easter exhibit our LORD under the same blessed aspect. The former was written by the Apostle whom He so emphatically commanded to *feed His sheep*. (*S. John xxi.*) The second is the utterance of the Great Shepherd of the sheep Himself, the very “Shepherd and Bishop of our souls.”

A shepherd's life in England gives but a feeble notion of what is implied by the same calling in the lands of the Bible. In this happy country no wolf comes to worry the fold, (*S. John x. 12 :*) still less are the sheep endangered by the attacks of the lion and the bear, (*1 Sam. x. xvii. 34 ;*) nor do our Shepherds know the hard life of the patriarch Jacob, when he kept the flocks of Laban. (*Gen. xxxi. 39, 40.*)

But after all deductions have been made, there yet remains a far greater amount of teaching than is commonly suspected in the relation which subsists between an English Shepherd and the sheep of his flock. He knows them every one. He can no more leave them by night than by day. Their welfare is his crown : their calamity his affliction. They depend on him for food. He guides them to their pasture. The little lambs especially fill his soul with anxiety : keeping him out on the cold downs with their pitiful bleatings through the long hours of darkness ; and scarcely allowing him time to visit his wife and children, or to partake of a single meal by his own blazing hearth. . . . . He who has had the oversight of a little Christian flock upon the Downs, becomes often in his turn a learner ; and *that* at the hands of the very peasants whom he went to teach.





THE MEETING OF JACOB AND RACHEL.



"Out of weakness were made strong." — *John*, viii. 7.

## XXXVI. THE MEETING OF JACOB AND RACHEL. (37.)

HEBREWS xi. 34.

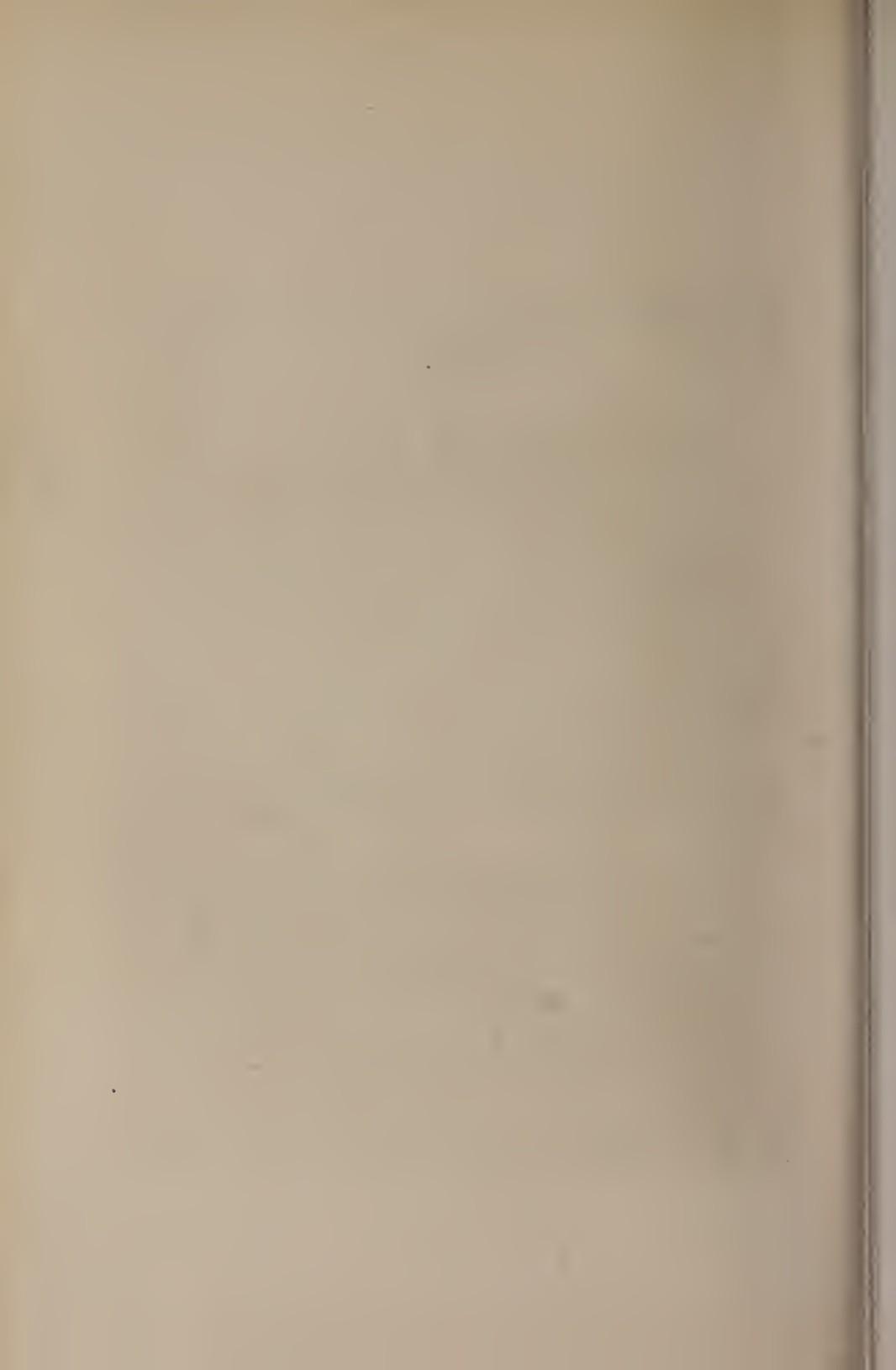
(*Trinity Sunday to Advent.*)

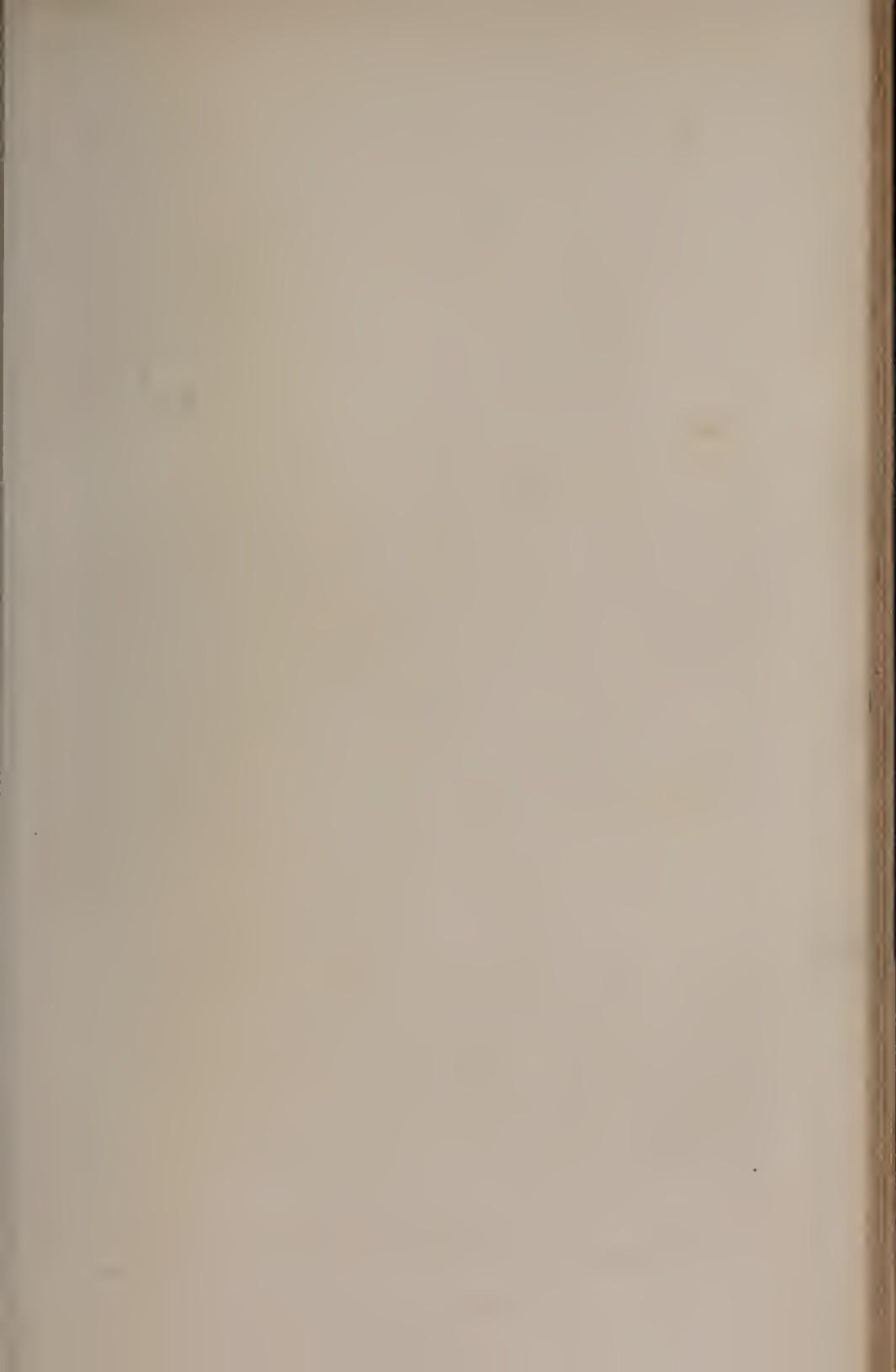
HITHER may this beautiful representation of a well known passage in sacred story be referred. Jacob flying to Haran, furnished only with the staff which he carried in his hand, (*Gen. xxxii. 10,*) is a lively figure of human helplessness. But the Birthright and the Blessing were both his. Moreover, he was obedient, and he had faith; whence it came to pass that God at last delivered him out of all his affliction.

Jacob and his wives "out of weakness were made strong." Their descendants became "as the stars of Heaven, and as the sand that is by the sea shore innumerable." . . . The Artist, anxious rather to remind us of the entire history, than to exhibit the actual scene described in *Genesis xxix. 9—12*, has introduced Leah as well as Rachel into his picture.

We have assigned this representation to the present place, regarding it as symbolic of the history of the Israel of God, who "out of weakness are made strong" by the influence of God's Holy Spirit.

That Pattern of perfect Goodness which is exhibited to us from Advent to Trinity Sunday, is during the succeeding Sundays of the Christian year recommended to our imitation ; thrice happy, if, besides knowing those things, we *do* them likewise !





THE LAME MAN HEALED BY S. PETER AND S. JOHN.



"In the name of Jesus Christ of Nazareth rise up and walk"

## XXXVII. THE LAME MAN HEALED BY S. PETER AND S. JOHN. (16.)

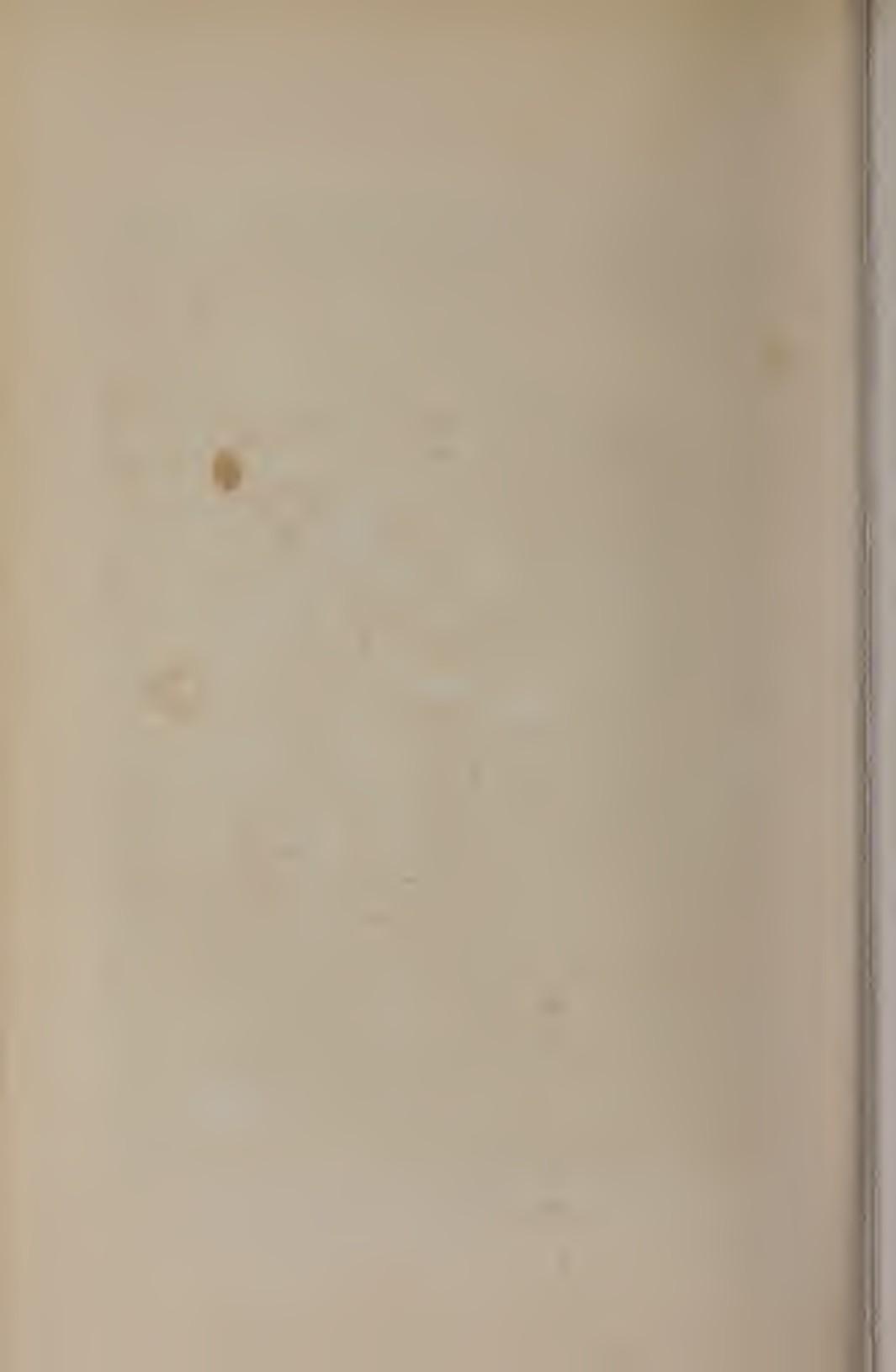
Acts iii. 6.

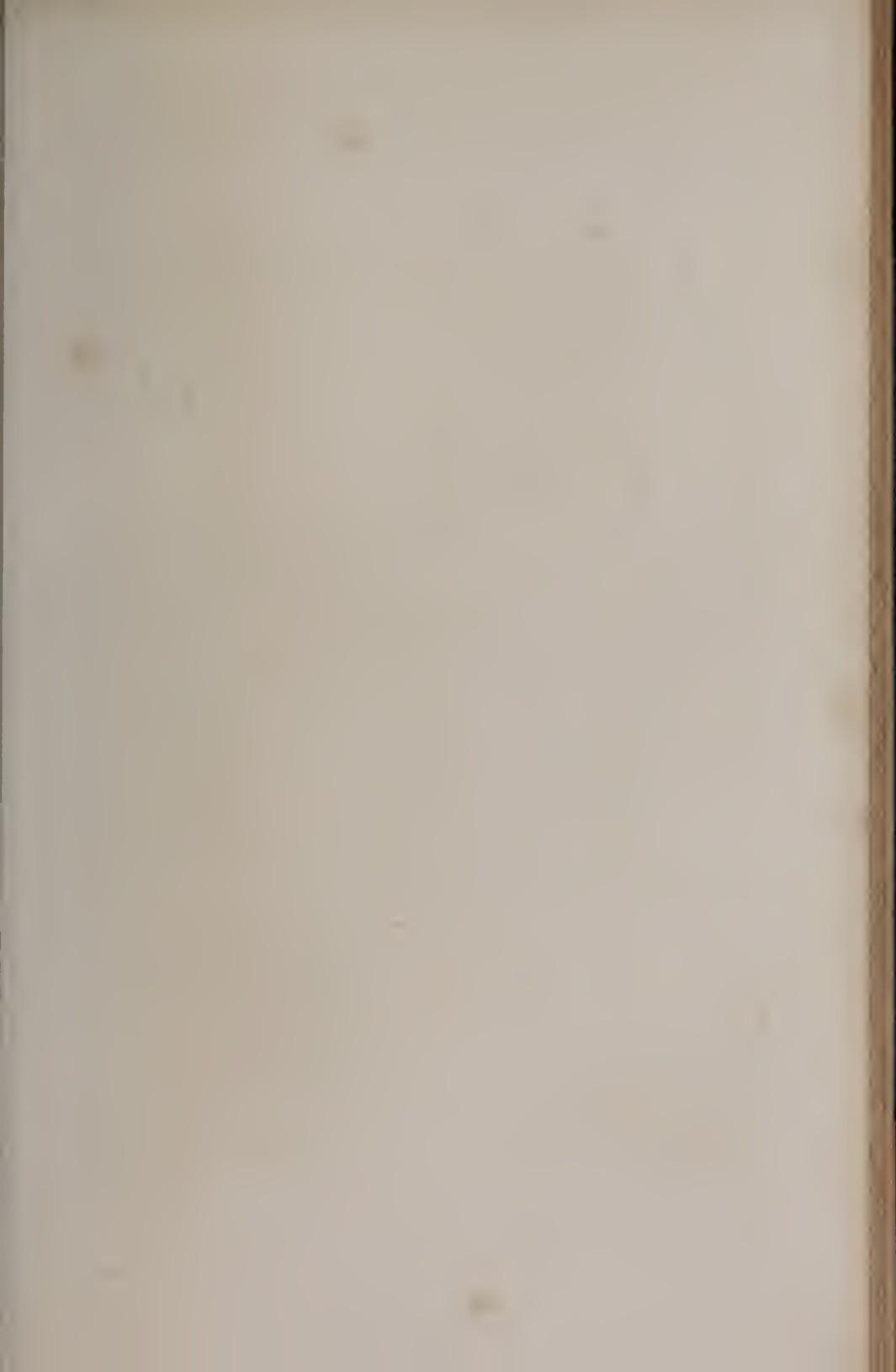
(*Trinity Sunday to Advent.*)

THE famous miracle here represented, is one of the first incidents which followed the Pentecostal effusion. We call it ‘the lame man healed by S. Peter and S. John :’ but one who attended rather to the letter than to the spirit of the sacred narrative, would ascribe the mighty act to S. Peter only. The Saint himself gives to his Lord and ours the praise, the power and the glory. “ *His* name,” he said to the wondering Jews, “ through faith in His name, hath made this man strong whom ye see and know. Yea, the faith which is by *Him* hath given him this perfect soundness in the presence of you all.” (v. 16.)

S. Peter and S. John were often associated together. These were the Apostles whom our Saviour directed to prepare the last Passover supper. Their names are associated in the course of that supper, (S. John xiii. 24.) These were the two who accompanied our Lord into the palace of Caiaphas. It was they who jointly hastened to the sepulchre after His Resurrection. They are singularly associated in the description of the last miraculous draught of fishes, and in the history of what followed. We find them on the present occasion, going up “ together into the Temple at the hour of prayer;” healing the lame man; preaching to the people; cited before the Sanhedrin; boldly defending themselves; and together thrown into prison. Later in the Book of the Acts, we find the same pair of Apostles going down to Samaria, to confirm the converts whom Philip the deacon had baptized.

It seems to have been in consequence of the well-known friendship of these great Saints, that S. John describes himself occasionally in his Gospel as “ *the other disciple,*” (xviii. 15, 16 ; xx. 2, 3, 4, 8.) Mention having been already made of S. Peter, the early Church well knew whom the Evangelist intended, when he made mention of *the other one.*





S. PAUL AT ATHENS



Ye men of Athens, I perceive that in all things ye are too superstitious.

### XXXVIII. S. PAUL AT ATHENS. (17.)

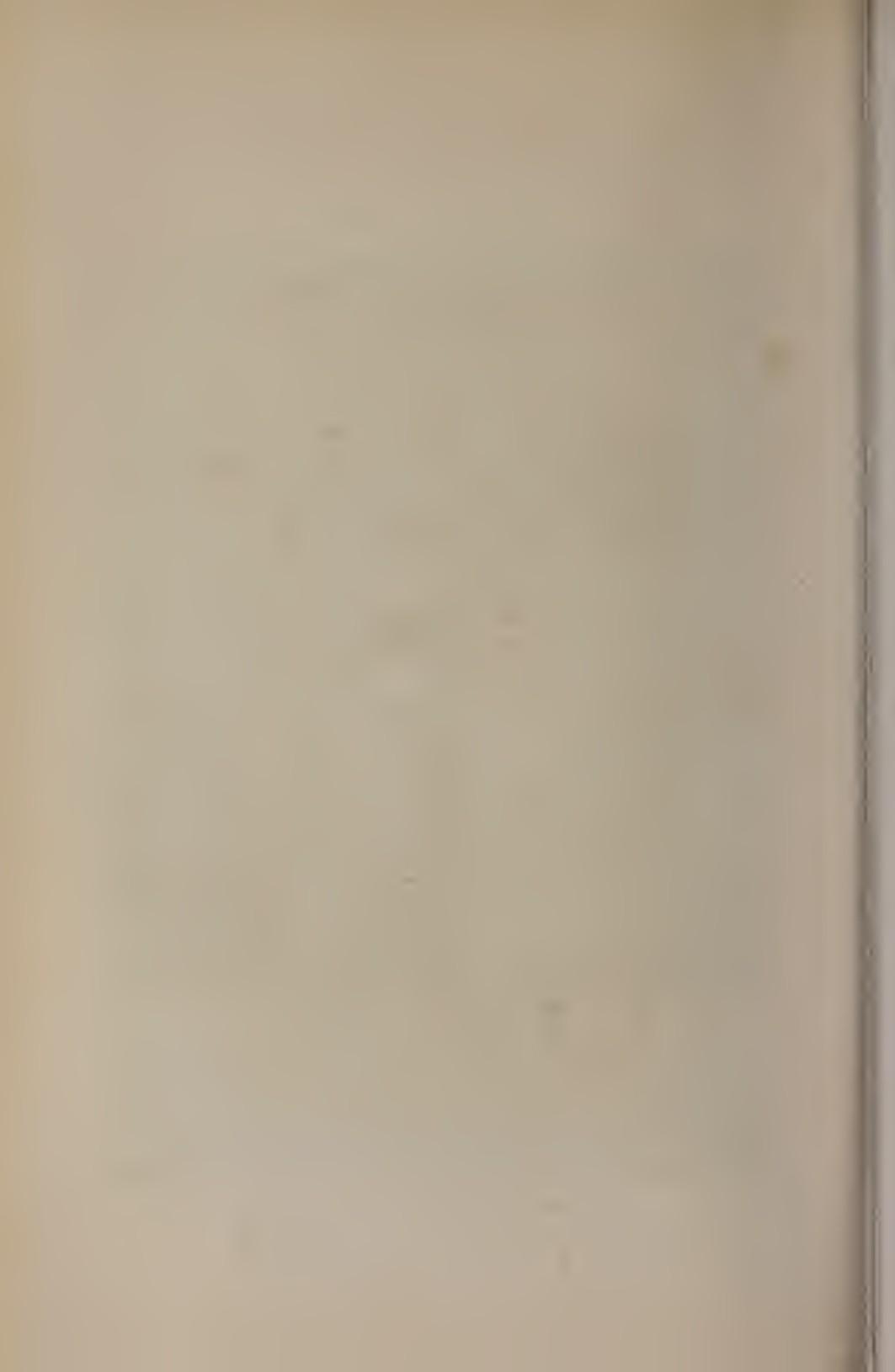
ACTS xvii. 22.

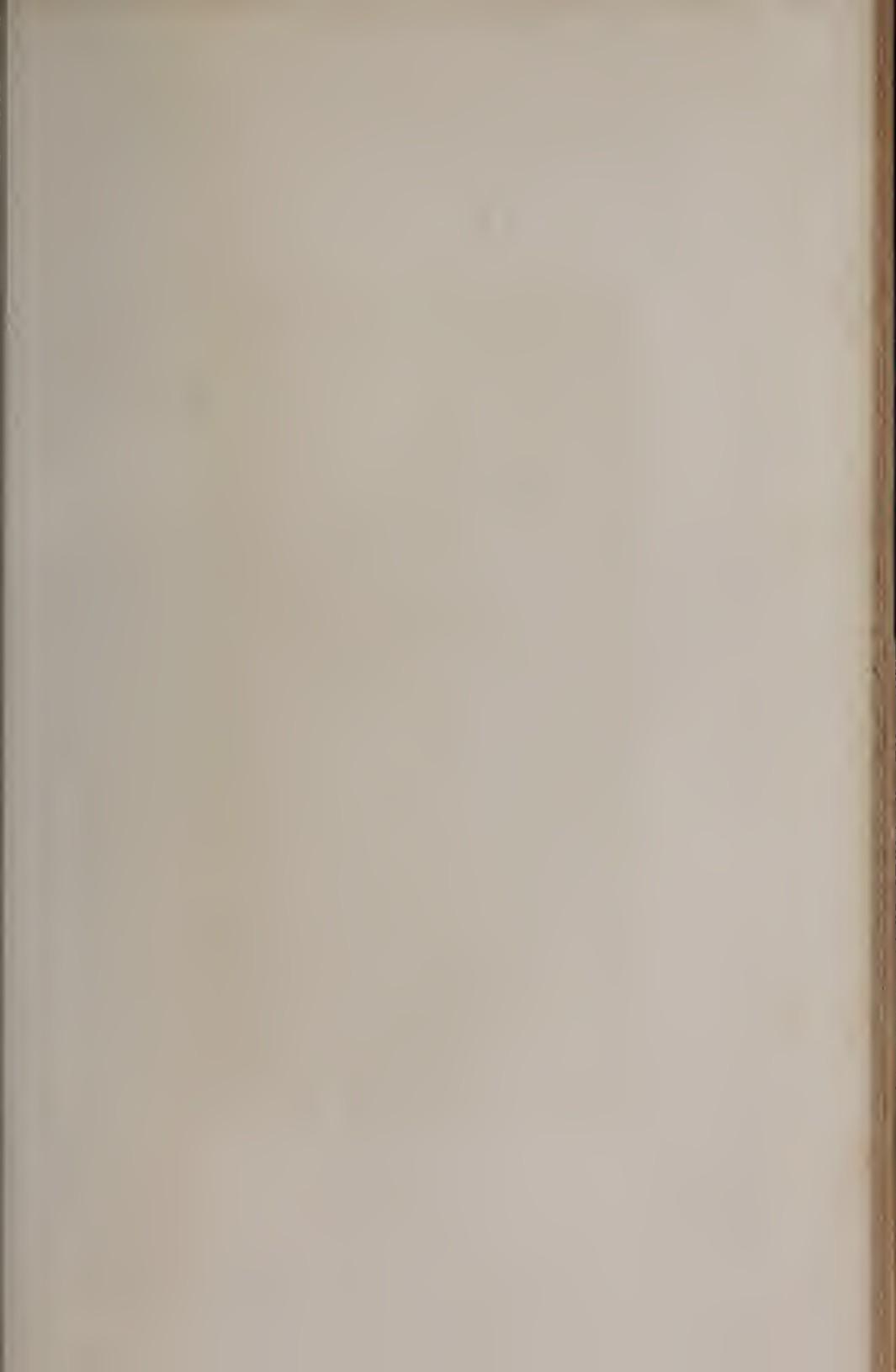
(*Trinity Sunday to Advent.*)

RAPHAEL'S famous picture has made every eye familiar with the subject of the present engraving. But the painter has contented himself, as usual, with a conventional treatment of the scene. Striking beyond expression must have been the reality ; for the Parthenon, or Temple of Minerva, rose directly before the Apostle, glowing in the sunshine, and adorned with beautiful colours : while, at his feet, and around him, the city extended,—statue, shrine, and temple, on every side witnessing to the truth of what was that day spoken in the ears of the wondering and incredulous crowd assembled on ‘Mars’ Hill.’

Bentley, in the second of his ‘Boyle Lectures,’ has shewn in a very learned and striking manner, that “the Apostle with most admirable prudence and art, so accommodated his discourse, that every branch and member of it is directly opposed to a known error and prejudice, and some party of his hearers.” While Dr. Wordsworth, in his interesting work on Attica, observes, that “the remark on the skilful adaptation of S. Paul’s oration to the *audience* which he was addressing may be applied to describe its perfect congruity with the *place* in which he was addressing them. Nothing could present a grander, and if we may so speak, a more *picturesque* and *scenic* illustration of his subject, than the objects with which he was surrounded.”

The present subject has been referred to that period of the Christian year which follows Trinity Sunday, simply because it reminds us of the progress of CHRIST’s holy Religion in the world, when the days of the Son of Man had come to a close.





S. MATTHEW THE EVANGELIST



And he arose and followed him.

*Matte. v. 10.*

## XXXIX. S. MATTHEW THE EVANGELIST. (15.)

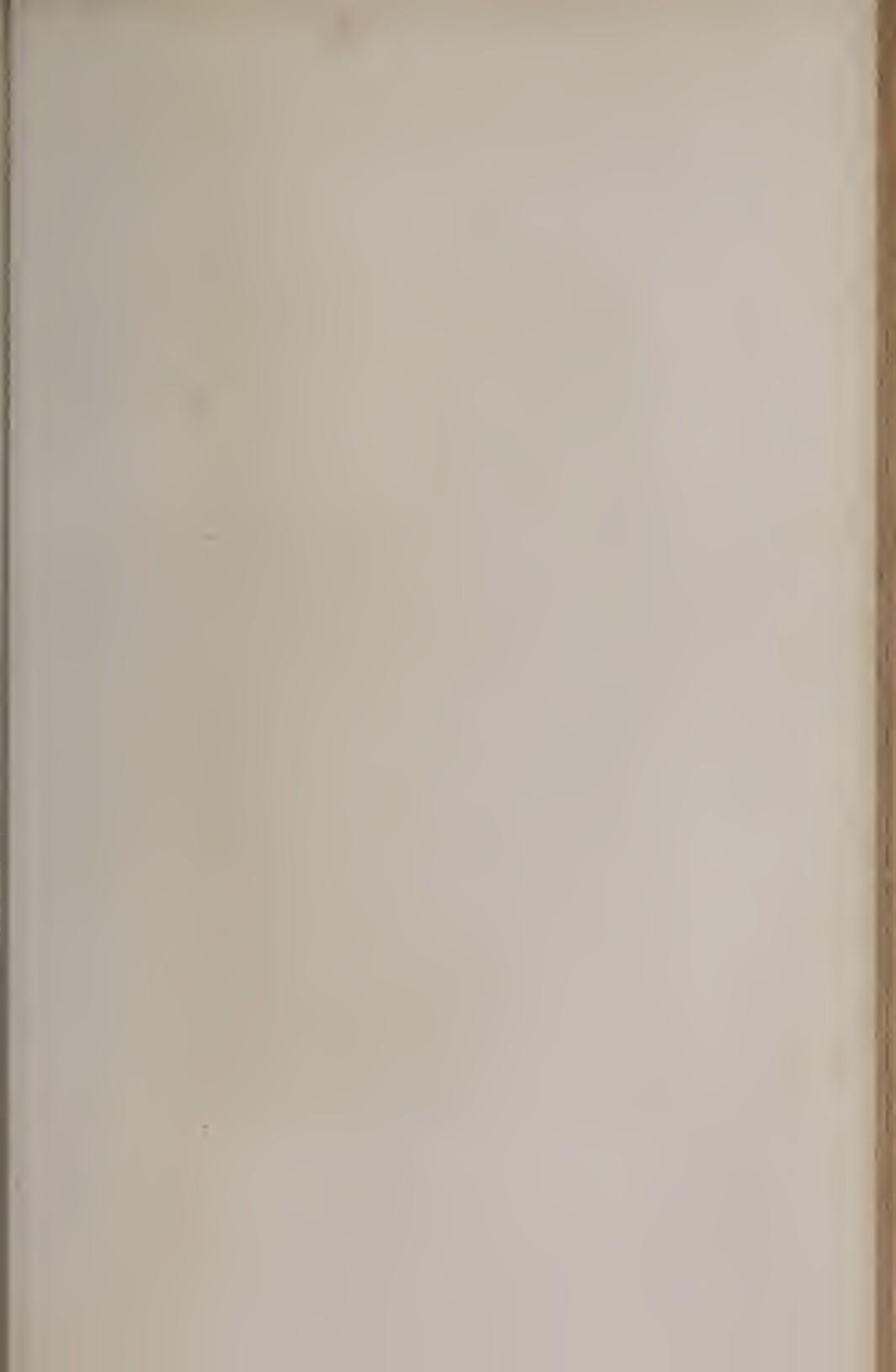
S. MATTHEW ix. 9.

S. MATTHEW, who was also called Levi, first comes before us on the occasion of his call to Apostleship. He was sitting at the toll-house of Capernaum, by the side of the sea of Galilee, where it was his office to receive custom or tribute. “ JESUS saith unto him, Follow Me. And he arose, and followed Him.” (ix. 9.) Hence, in his enumeration of the Twelve, S. Matthew designates himself as “ the Publican,” (x. 3;) and gives priority to the name of S. Thomas, (“ Thomas, and Matthew the Publican ;”) which order of the names, S. Mark and S. Luke are careful to reverse.

Exceedingly little is known concerning the author of the first Gospel. In close connection with his call, he describes an entertainment which he gave to his Divine Master in his own house: but the two incidents were separated by many months. Nothing else is recorded particularly of S. Matthew in Holy Scripture: but tradition has fixed upon Ethiopia as the scene of his Apostolic labours. His father’s name was Alpheus.

His Gospel was evidently addressed chiefly to Jewish readers, whence its numerous and extraordinary—not to say most precious—quotations of ancient prophecy. Some of the Fathers repeat a tradition that it was originally *written in the Hebrew language*,—which seems a highly improbable circumstance: but whatever favour this opinion may find, it is at least quite certain that the Greek Gospel now in our hands is the work of S. Matthew himself, and of none other.





S. MARK THE EVANGELIST



V. ——————

— — — —

## XL. S. MARK THE EVANGELIST. (22.)

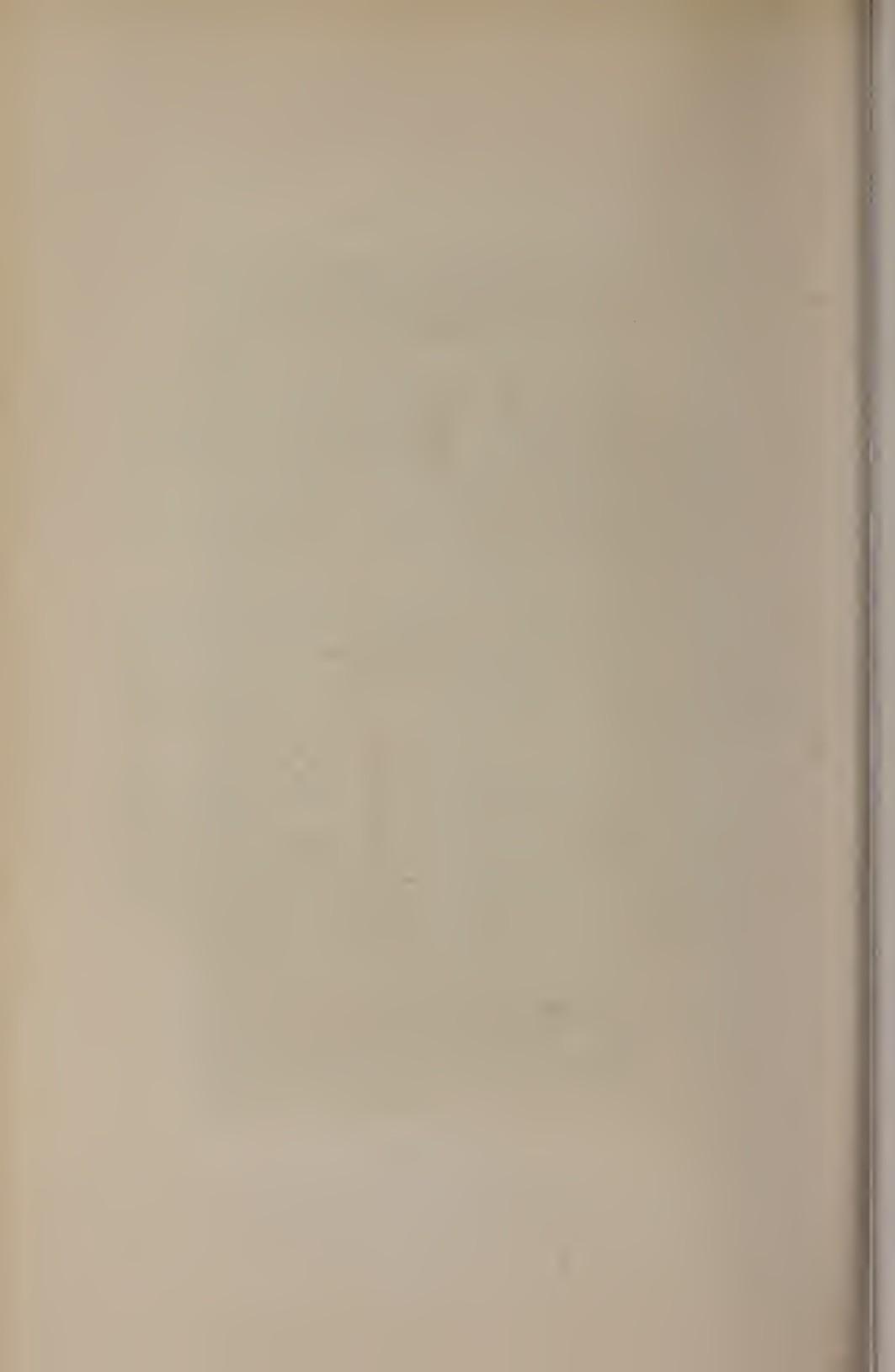
1 S. PETER v. 13.

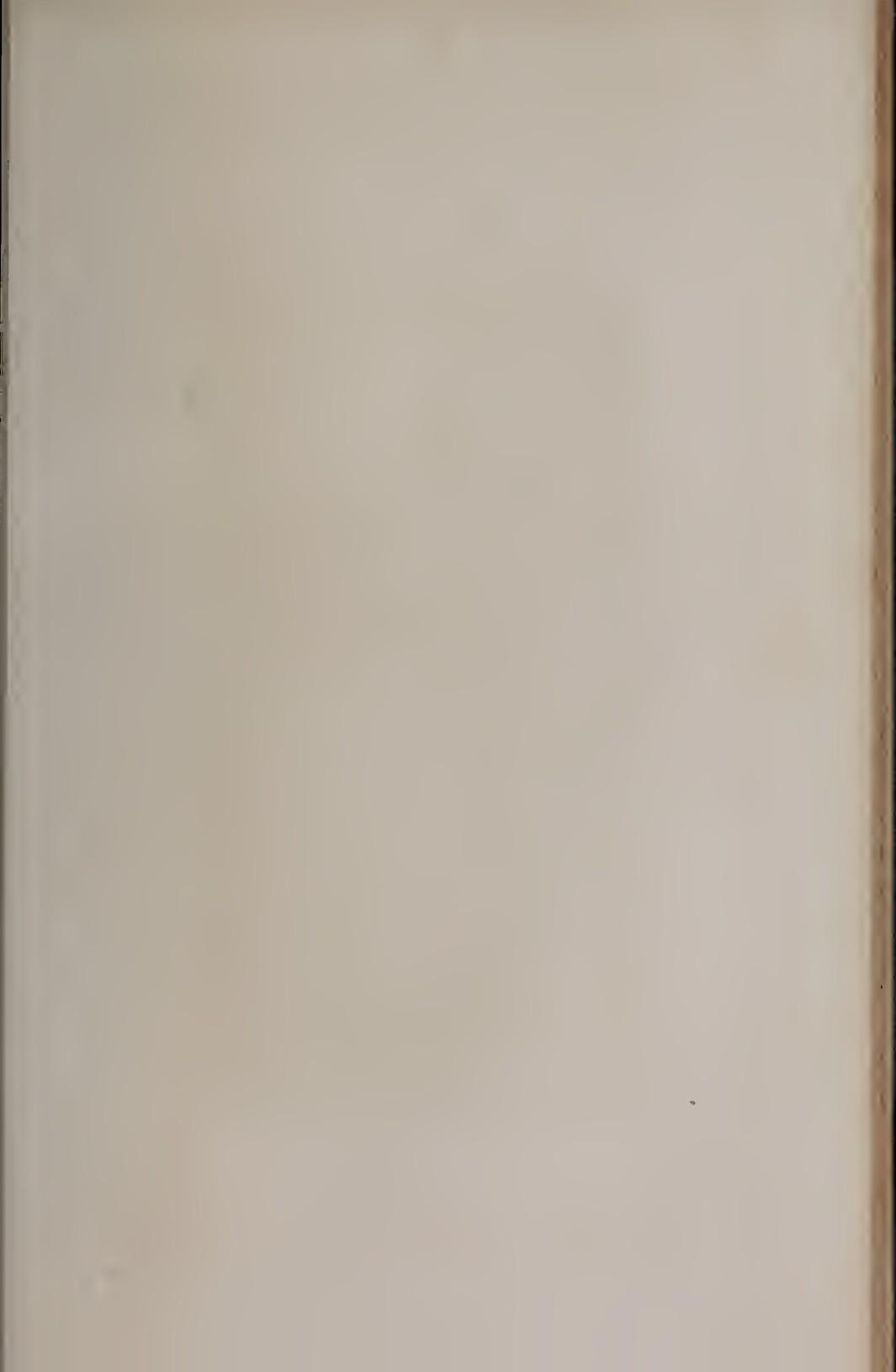
OF S. Mark less is known than of any other writer in the New Testament. He is mentioned by name probably only in the one place quoted above : for he is to be carefully distinguished from " John surnamed Mark," concerning whom so much is said in the Acts. It has been also thought that he was the young man described in his own Gospel, as following CHRIST from the garden of Gethsemane, (xiv. 51, 52,) but this is merely conjecture.

Ecclesiastical tradition connects S. Mark with S. Peter, and ascribes the contents of his Gospel, (under the Holy Spirit,) to the communications of the great Apostle, with whom he is said to have resided at Rome. The internal evidence of the fact, afforded by the Gospel itself, abundantly confirms this story : but the proof would occupy too large a space to be inserted at any length.

It may suffice to observe that though S. Mark's Gospel is the briefest of all, it is more graphic, minute, and particular than any of the others ; and scarcely ever is S. Peter spoken of, but something is said or omitted which can in no way be so well accounted for, as by supposing that the narrative was in some way influenced by *his* dictation.

S. Mark is said to have founded the Church of Alexandria.





S. LUKE THE EVANGELIST



St. Luke the Evangelist

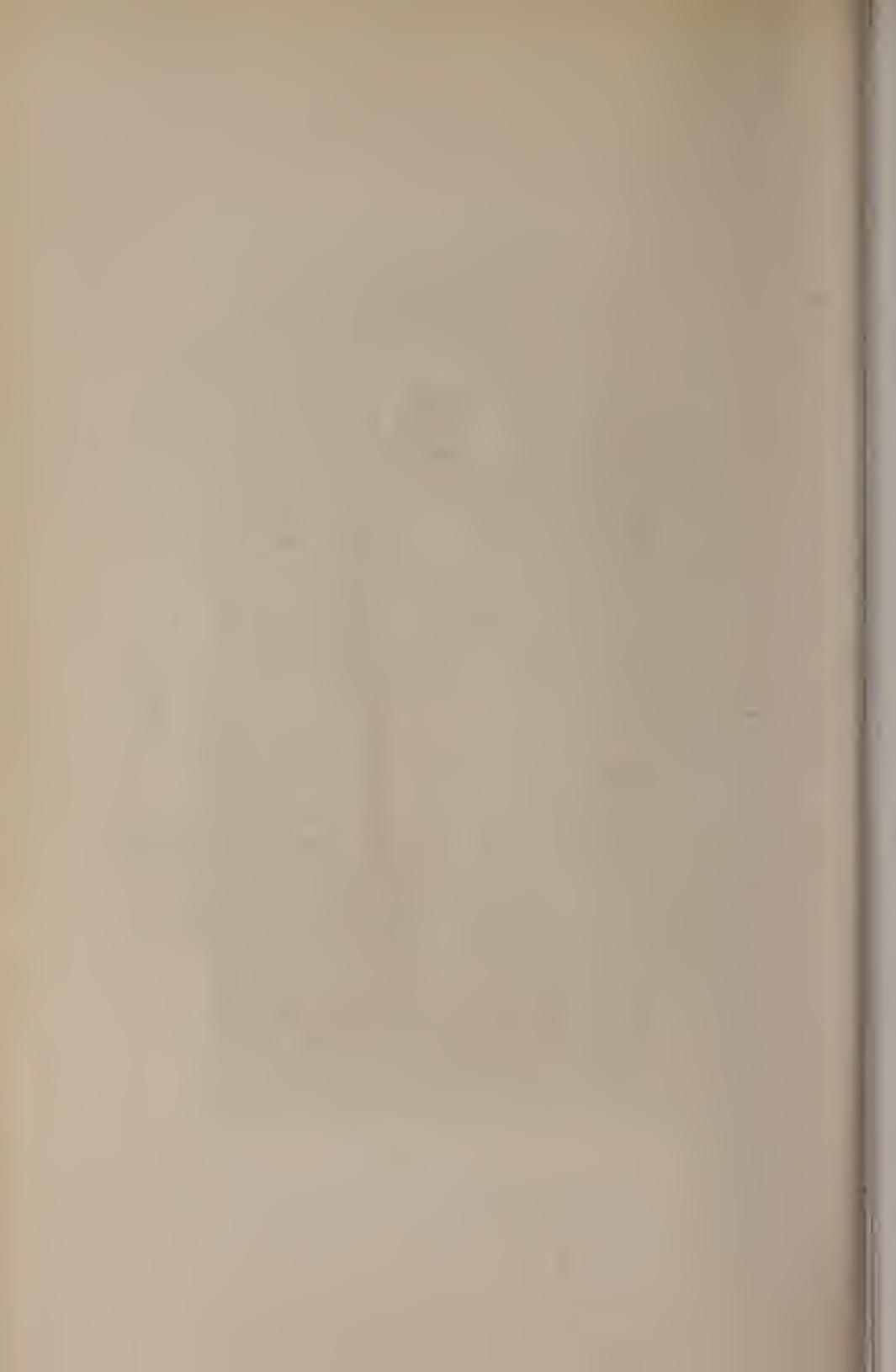
## XLI. S. LUKE THE EVANGELIST. (19.)

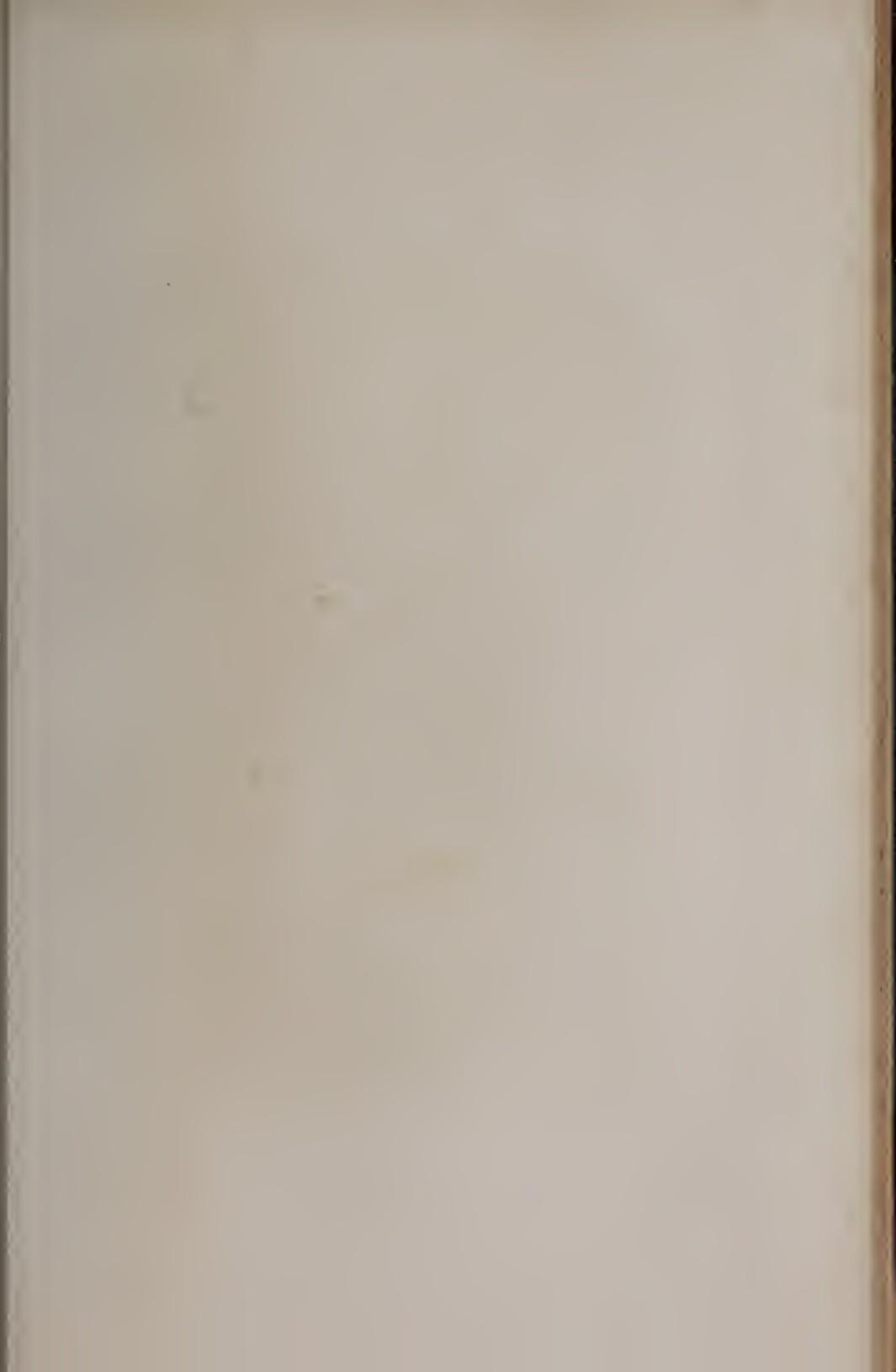
COLOSSIANS iv. 14.

THE author of the third Gospel, and of the Acts of the Holy Apostles, though not himself a member of the Apostolic body, is considered by the Church to have been one of those Seventy Disciples whose sending forth by our Blessed LORD S. Luke alone describes. The account of their mission (x. 1—7) has been accordingly selected as the Gospel for his Festival. He became S. Paul's companion in travel, and himself marks the moment when they met and when they parted, by carefully exchanging the third for the first person, and again returning to the use of "they." (*Acts* xvi. 10 to xvii. 1, and xx. 5, to end.)

S. Paul often mentions S. Luke, by name, in his Epistles: but the most illustrious notice of the Evangelist is found in 2 *Corinth.* viii. 18, where he is spoken of as "the brother, whose praise is in the Gospel throughout all the Churches." The Collect for S. Luke's Day, besides quoting this passage, alludes also to his worldly calling, which was that of a physician. (*Col.* iv. 14.)

S. Luke's Gospel is written in purer Greek than the others: and (what is better worth our notice) it contains by far the fullest account of the Forerunner, and of the infancy of our Saviour Himself. The inspired writer is sometimes permitted to come wonderfully near his LORD; as when he describes the mysterious hour of His Agony in the Garden. (xxii. 41—46.)





S JOHN THE EVANGELIST



St. John the Evangelist and the symbol of the eagle

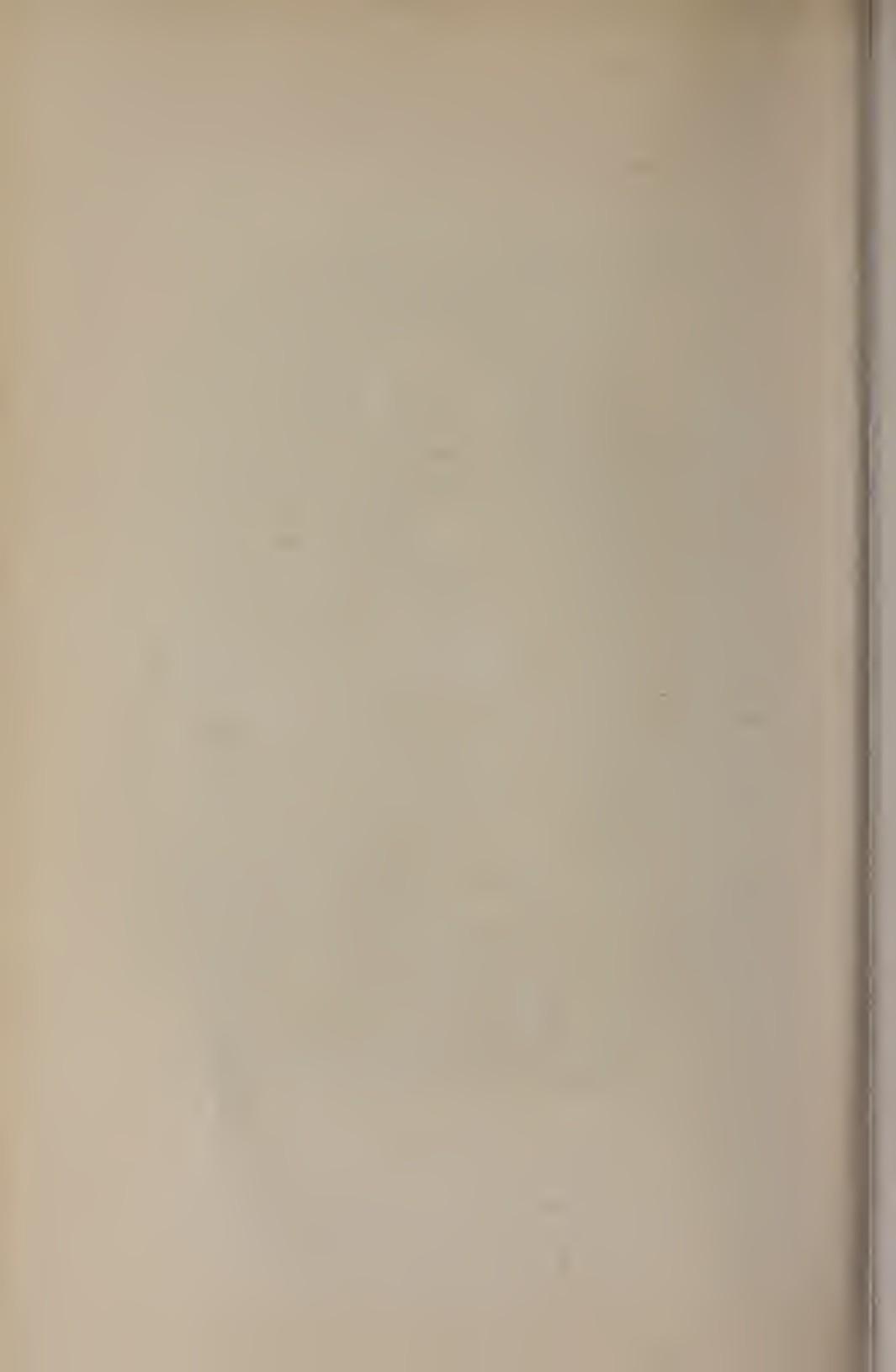
J. R. Green - A. M. - 1847

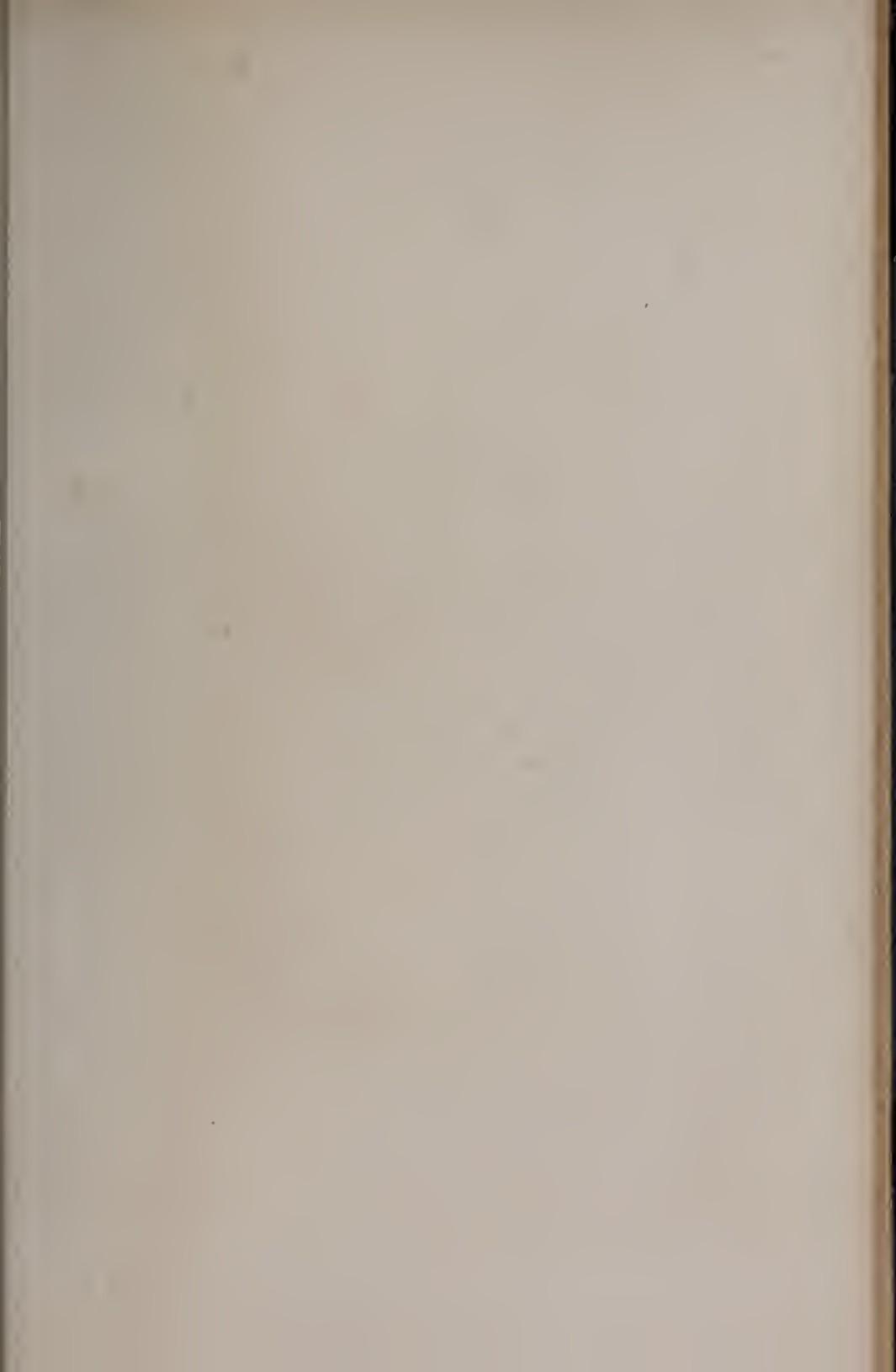
## XLII. S. JOHN THE EVANGELIST. (20.)

S. JOHN xxi. 24.

“THE disciple whom JESUS loved,” for so this blessed Apostle and Evangelist styles himself, is perhaps better known to us than any other member of the Apostolie body. He was doubtless the other of the two disciples, whom he notices in his first chapter, (v. 35—40.) as attending on the teaching of S. John Baptist, and passing a whole day with our Saviour on hearing the Baptist declare Him to “be the Lamb of God.” Next, at the sea of Galilee, we read of his call to Apostleship, simultaneously with James, his elder brother, Peter, and Andrew: and from that time forward he is found reverently waiting on his Divine Master,—the chosen witness of all His most stupendous acts, leaning on His breast at the Last Supper, accompanying Him into the High-priest’s palace, (when all beside had forsaken Him and fled,) and watching beside His Cross, until long after the human soul of the Redeemer had been severed from His human body: after which we behold the beloved Disciple conducting the Blessed Virgin to his home, and becoming to her as a son.

S. John presided over the Churches of Asia Minor, and lived to a great age, verging it is thought on a hundred years; so that he survived all the rest of the Apostolie body. His brother, S. James, on the contrary, was the first to win the crown of Martyrdom. So differently did they partake of their Master’s cup; and share His baptism of blood! (*S. Matthew xx. 23.*)





THE GOOD SHEPHERD.



Carlo

I have found My sheep which was lost

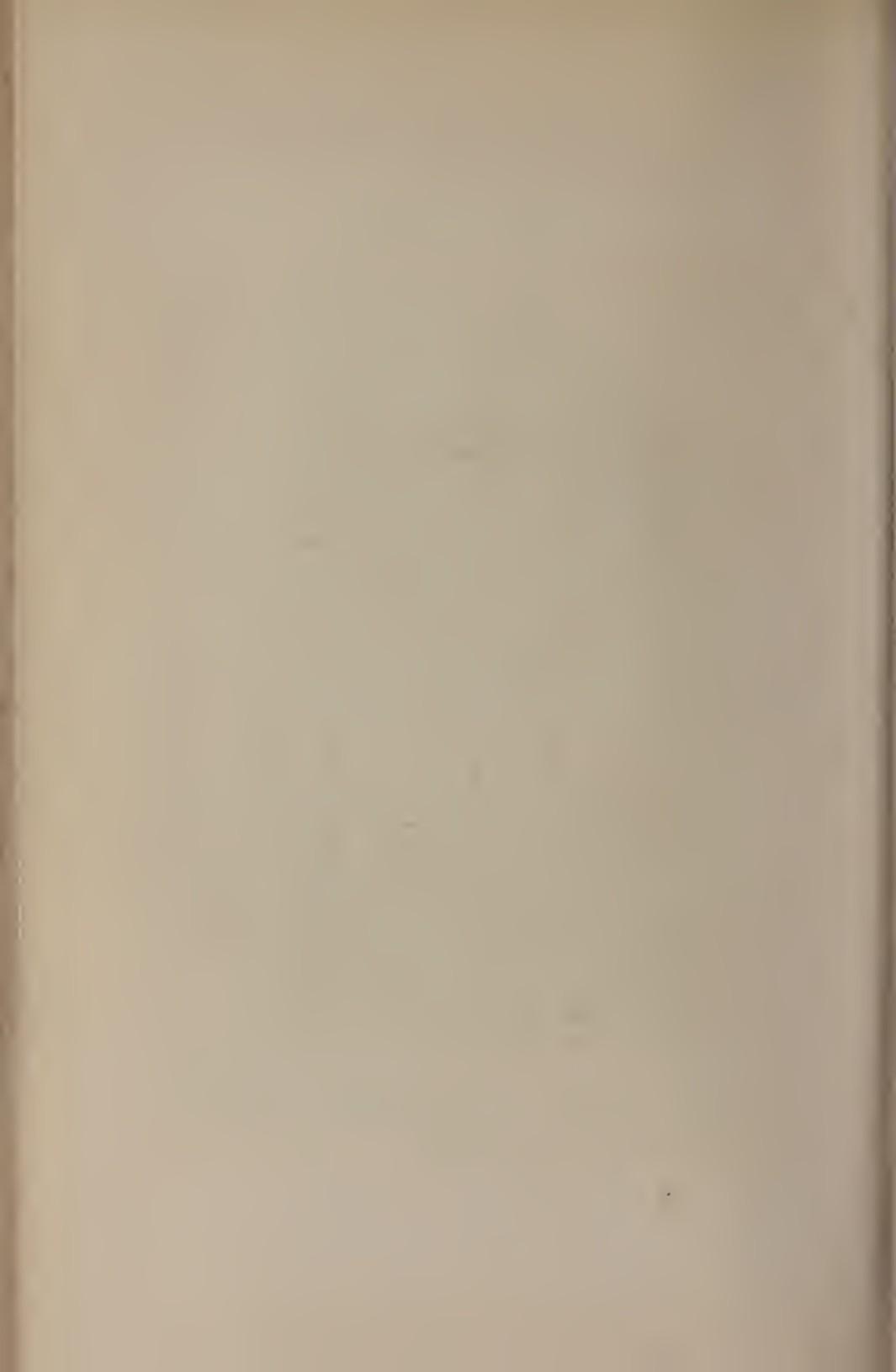
*S. Luke cxxv. 1-6*

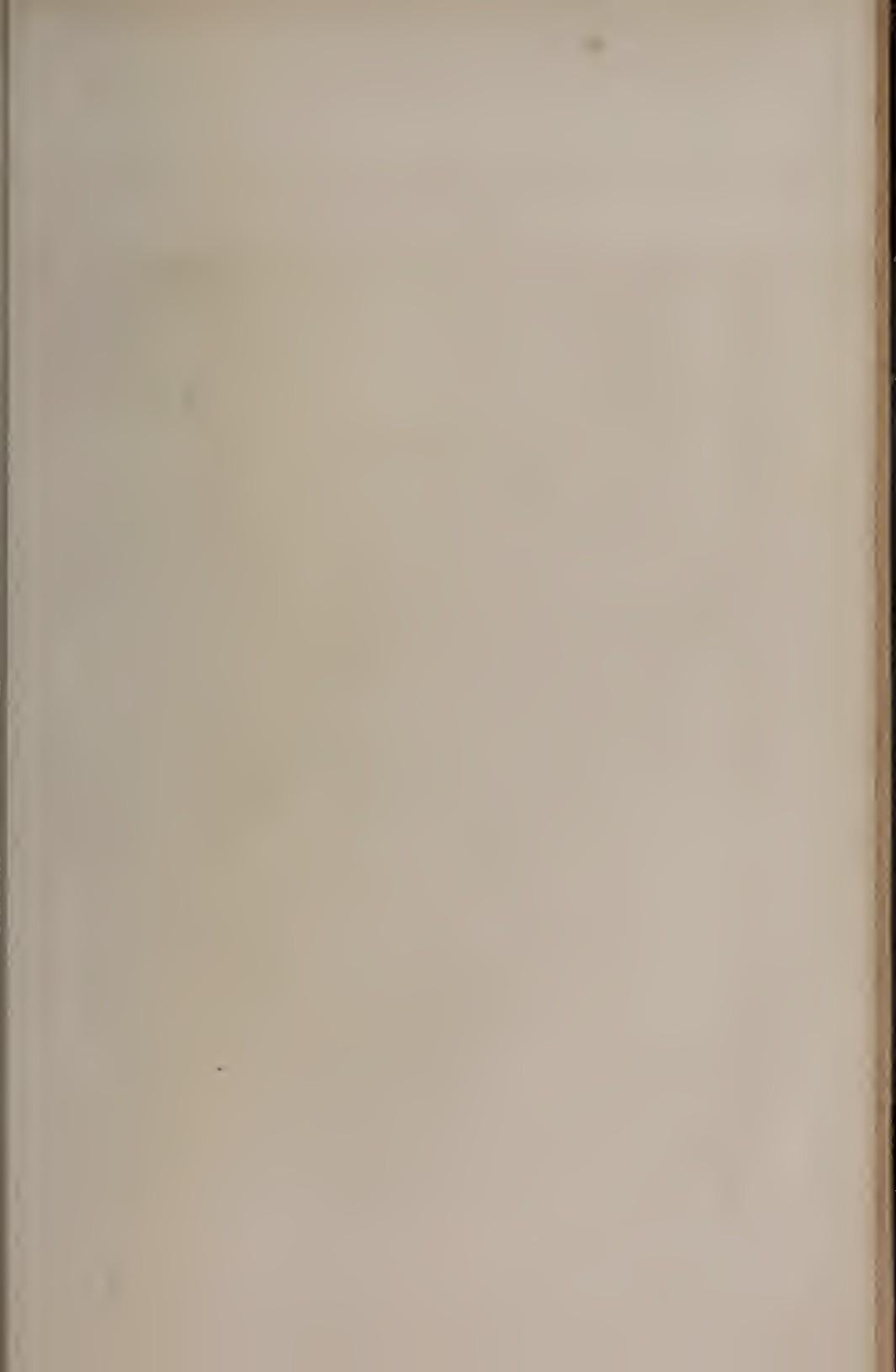
## XLIII. THE GOOD SHEPHERD. (11.)

S. LUKE xv. 6.

(*Third Sunday after Trinity.*)

THE office of the minister of CHRIST is so frequently set forth in Scripture under the image of a Shepherd, that the Church has adopted from the earliest ages, the title of ‘the Pastoral Office’ as an equivalent term, and assigned to Bishops the pastoral staff as an emblem of their holy calling. To feed the flock of CHRIST, to lead them to green pastures and to refreshing streams, to protect them from the ravages of the wolf, and to seek them when they stray, these are the images under which the duty of the minister of CHRIST is symbolized in Scripture; and all these duties are to be performed under the authority and in the name of Him, who is called Shepherd and Bishop of our souls (*1 Pet. ii. 25.*) But among all the bright array of thoughts which this symbol, familiar as it is, cannot fail to call forth, there is none so touching as the remembrance of that passage in which the Shepherd is represented as leaving the ninety and nine sheep in the fold, and setting forth to seek and save one which had gone astray, and when he has found it, calling together his friends and neighbours to rejoice with him, because he had found his sheep which was lost. In our contemplation of the great mercy of God here displayed, we must not overlook two very striking lessons, which the same passage conveys. Nothing can proclaim more clearly the dreadful consequence of straying from the fold, than the joy which greets the return of the wanderer on the part of the Angels, who know far more than men can know, the dangers which that wanderer has escaped. And still further, it is sometimes overlooked, that excessive *joy*, *not* excessive *love*, was the sentiment excited by the return of the sheep that was lost. The sheep which have not strayed, though they call forth no sudden joy, are the objects of affection just as tender,—an affection which they return to Him, whose hand has fed, and whose care has guarded them within the precincts of the fold. It will be observed that in the present illustration this mutual affection of the Shepherd and the sheep which have not strayed, has not been overlooked.





HUNGRY AND ISHMAEL.



"Which things are all allegory."

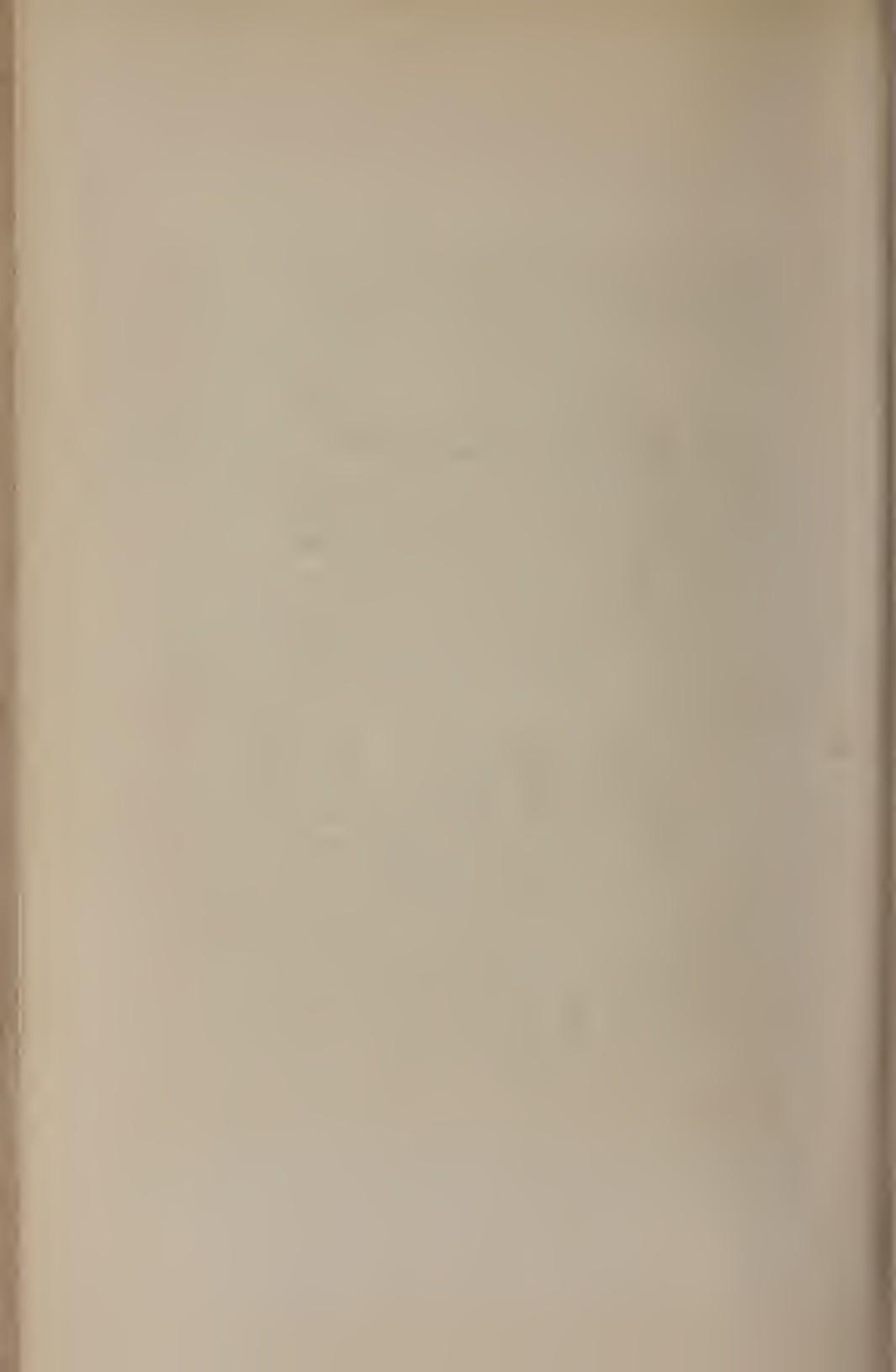
## XLIV. HAGAR AND ISHMAEL. (25.)

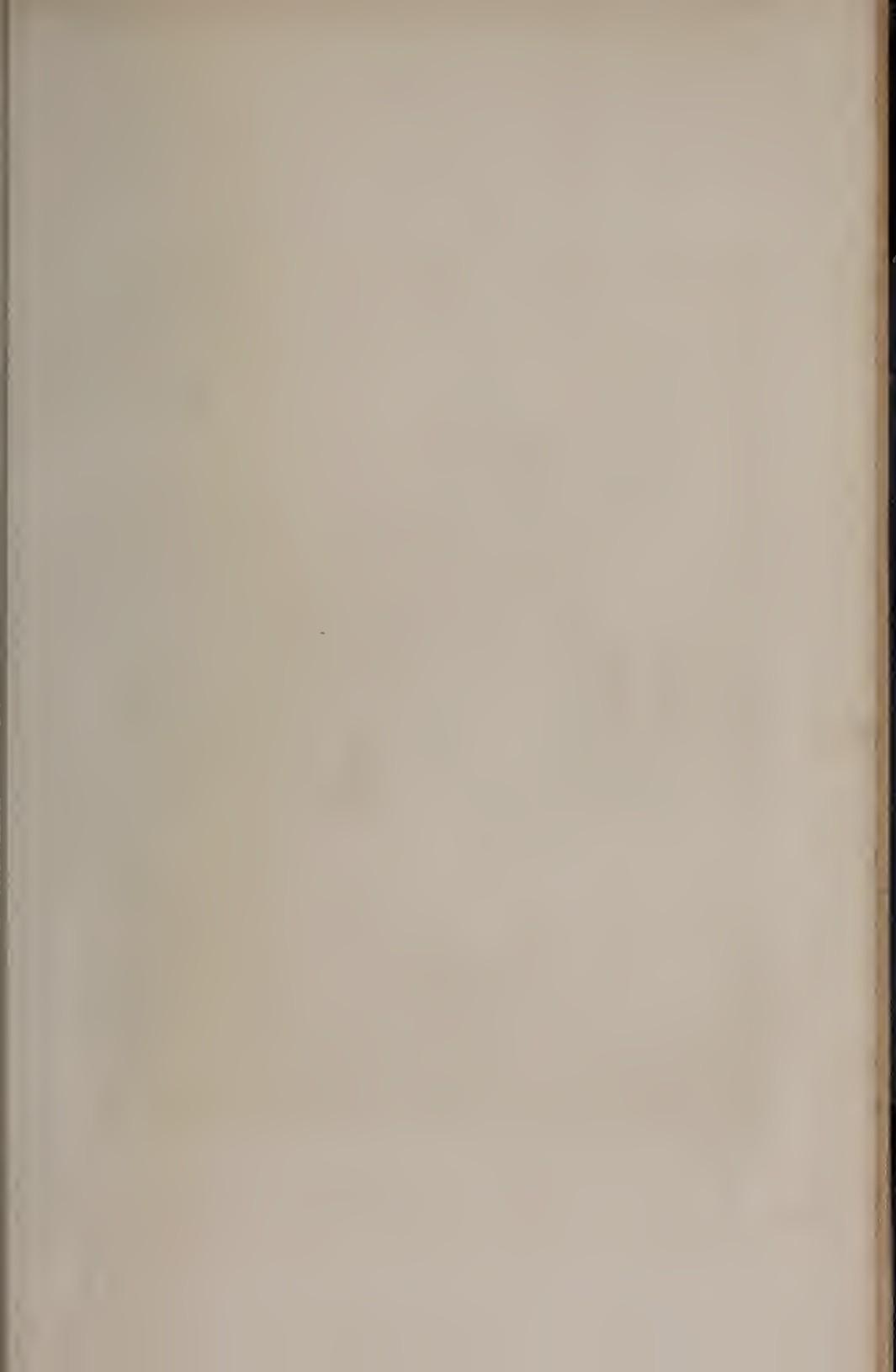
GALATIANS iv. 24.

(Thirteenth Sunday after Trinity.)

THE story of Hagar is recorded in *Genesis* (xxi. 1—21) with a minuteness for which we should hardly be able to account, if the rest of Scripture had not supplied us with an explanation. The whole history is explained symbolically by S. Paul, as shadowing forth the two covenants—the Law and the Gospel. The events which really took place are thus interpreted by the inspired Apostle: in Hagar, seated in the desolate wilderness, we are to believe that we see a type of the Law; and in her son lying thirsty and fainting, an emblem of the children of Abraham according to the flesh—the Jews,—who still refuse to drink of the living waters which flow from the Rock of our Salvation. Jerusalem, which now is, is in bondage, and the children of the Law are faint and weary, and thirsty, until they will drink of that living water which is ever near them, although they know it not.

Our space forbids us to pursue the analogy further, but it is impossible to look upon a graphic representation of the scene before us, without making another, but more humble application of the story of Hagar. It reminds us how often in the depths of a desperate condition, the angel of the Lord is near us to administer unexpected comfort, and teaches us for ever to turn our minds to that hidden well of refreshment, which He will make known to us.





THE SERMON ON THE MOUNT.



He opened His mouth and taught them, saying, Blessed are the poor in spirit.

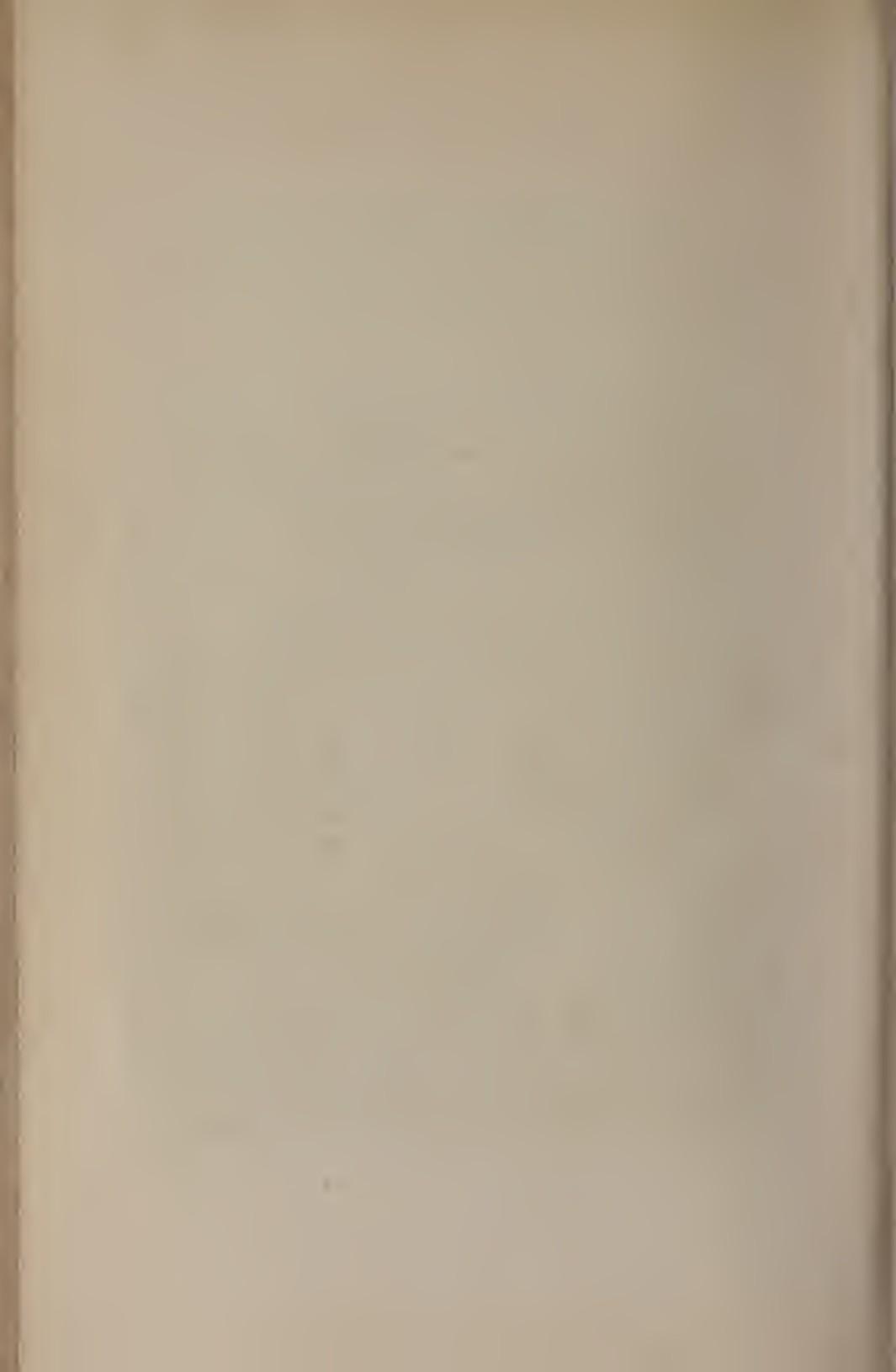
## XLV. THE SERMON ON THE MOUNT. (47.)

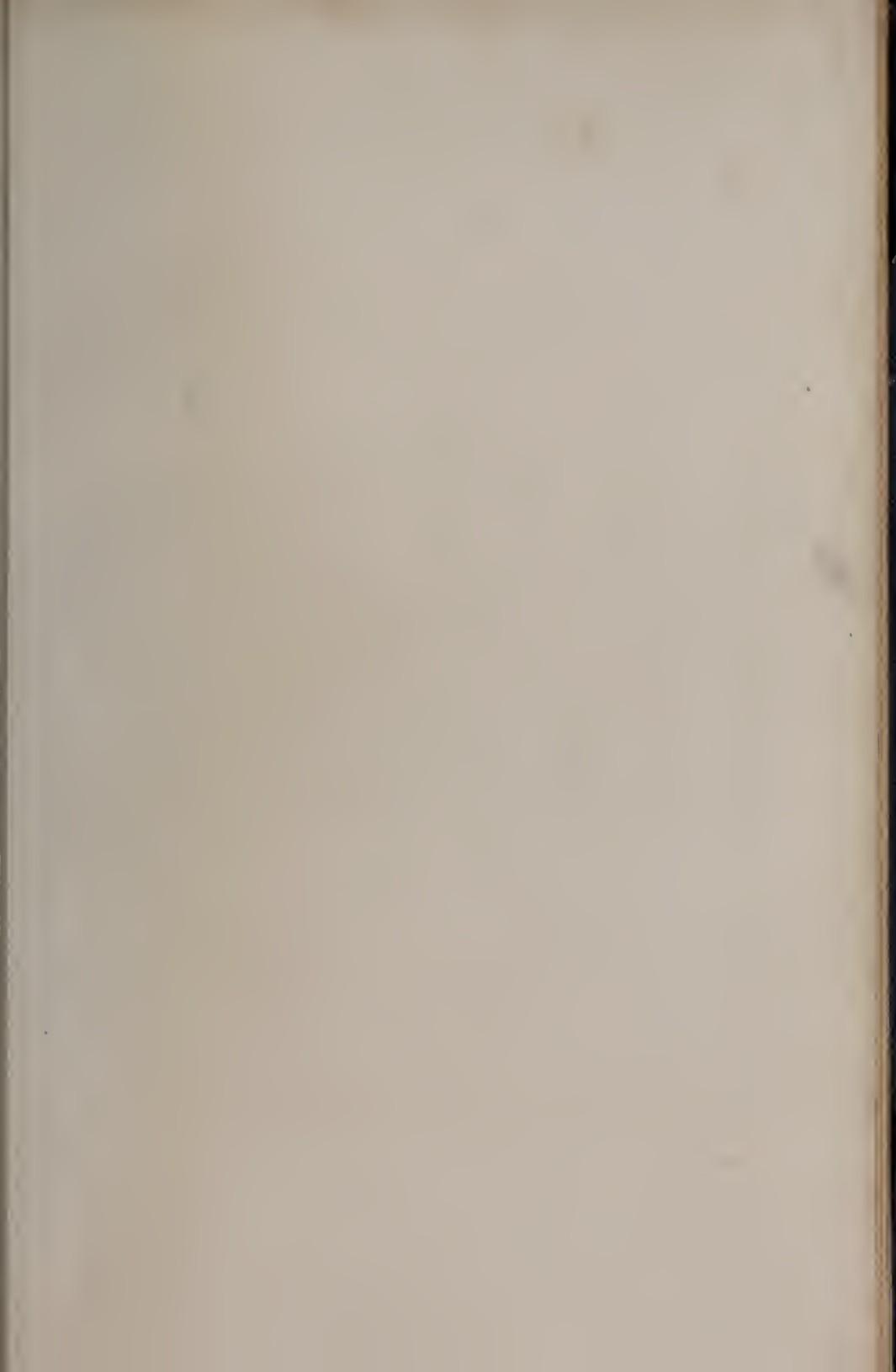
S. MATTHEW v. 2, 3.

(*Fifteenth Sunday after Trinity.*)

THE Law was delivered amid terrors by Moses from Mount Sinai, and He of whom Moses was a type proclaimed also in his Sermon on the Mount His law of love. The Sermon on the Mount, (which is the same as that recorded in *S. Luke* vi. 20—29,) is distinguished by many peculiarities from most of the discourses transmitted to us in the Gospels. Unlike the gracious communications of our Blessed LORD with His disciples in private, or His rebukes of the Pharisees, or His prophetic declarations concerning Jerusalem, it was not called forth, as far as we know, by any peculiar incident, and may therefore justly be deemed a more exact pattern of the didactic discourses of our Saviour. Every verse is fragrant with love, and gentleness, and peace, and all breathes a heavenly calmness, which proclaims its origin to be of Heaven. Although it may be usually the first portion of the moral teaching of the Bible impressed upon the heart and memory of Christian children, yet it contains a morality so sublime, that to attain in practice to its perfection, is more than sufficient to employ all the energies of the most holy saint throughout the longest life. And as no human heart can fully comprehend the depth of its teaching, no human lips can adequately speak its praise.

The preaching of S. John the Baptist, (already engraved in this series), is not an uncommon subject of graphic representation, for which it affords more facilities than the Sermon on the Mount, which may be considered in some degree a kindred subject. The wild scenery, the peculiar dress of the preacher, and the energetic character of his addresses, may be more easily and definitely conveyed to the mind through the eye, than the heavenly nature of the Divine Teacher, and the holy calmness of the Sermon on the Mount. It must not therefore be deemed a disparagement to the Artist, if it should appear that he has not altogether overcome the difficulty of treating so divine a subject.





THE RAISING OF THE WIDOW'S SON AT NAIN



And he that was dead sat up and began to speak. And He delivered him to his mother.

*S. Luke v. 47. v. 48.*

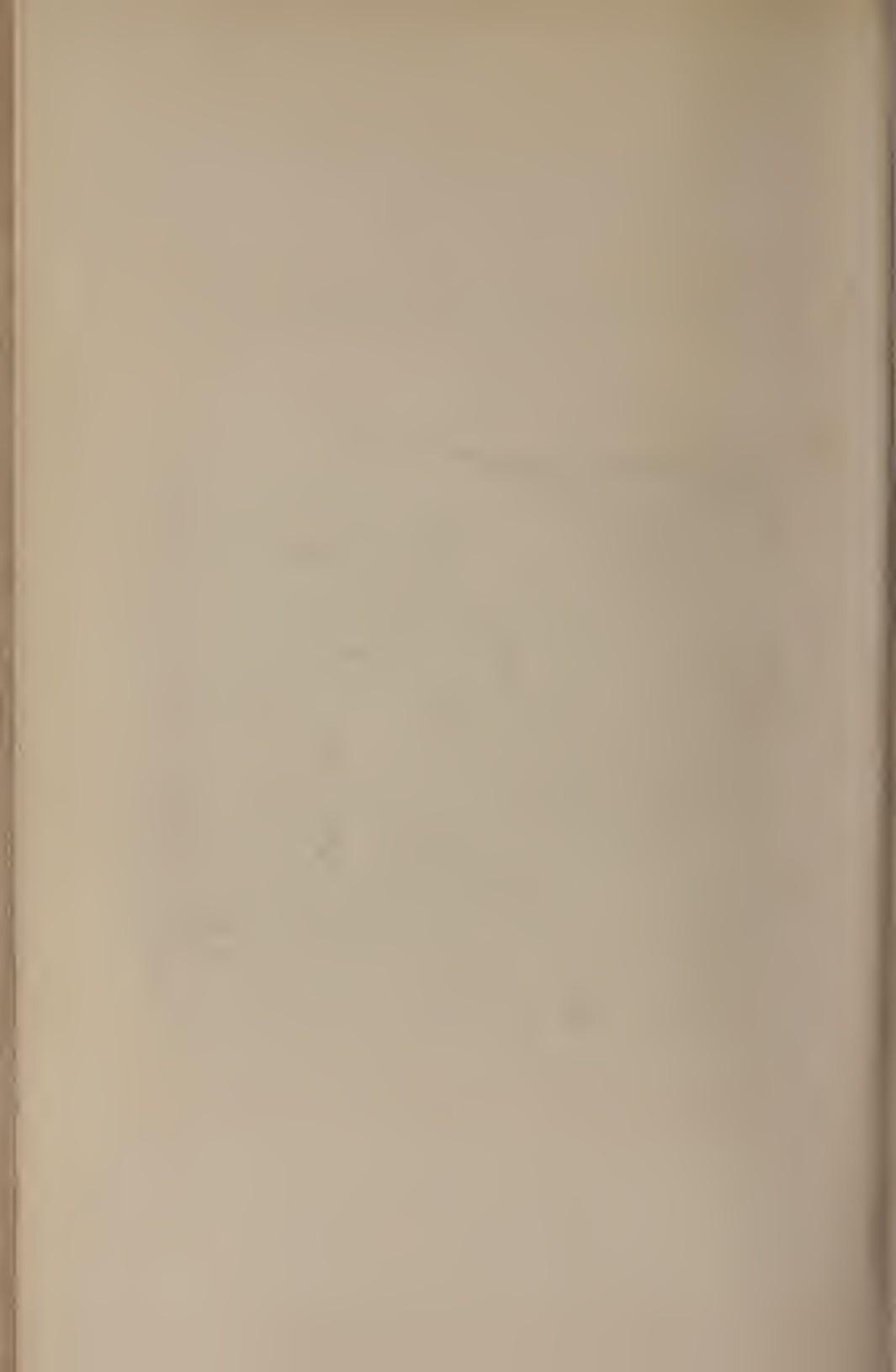
## XLVI. THE RAISING OF THE WIDOW'S SON AT NAIN. (2.)

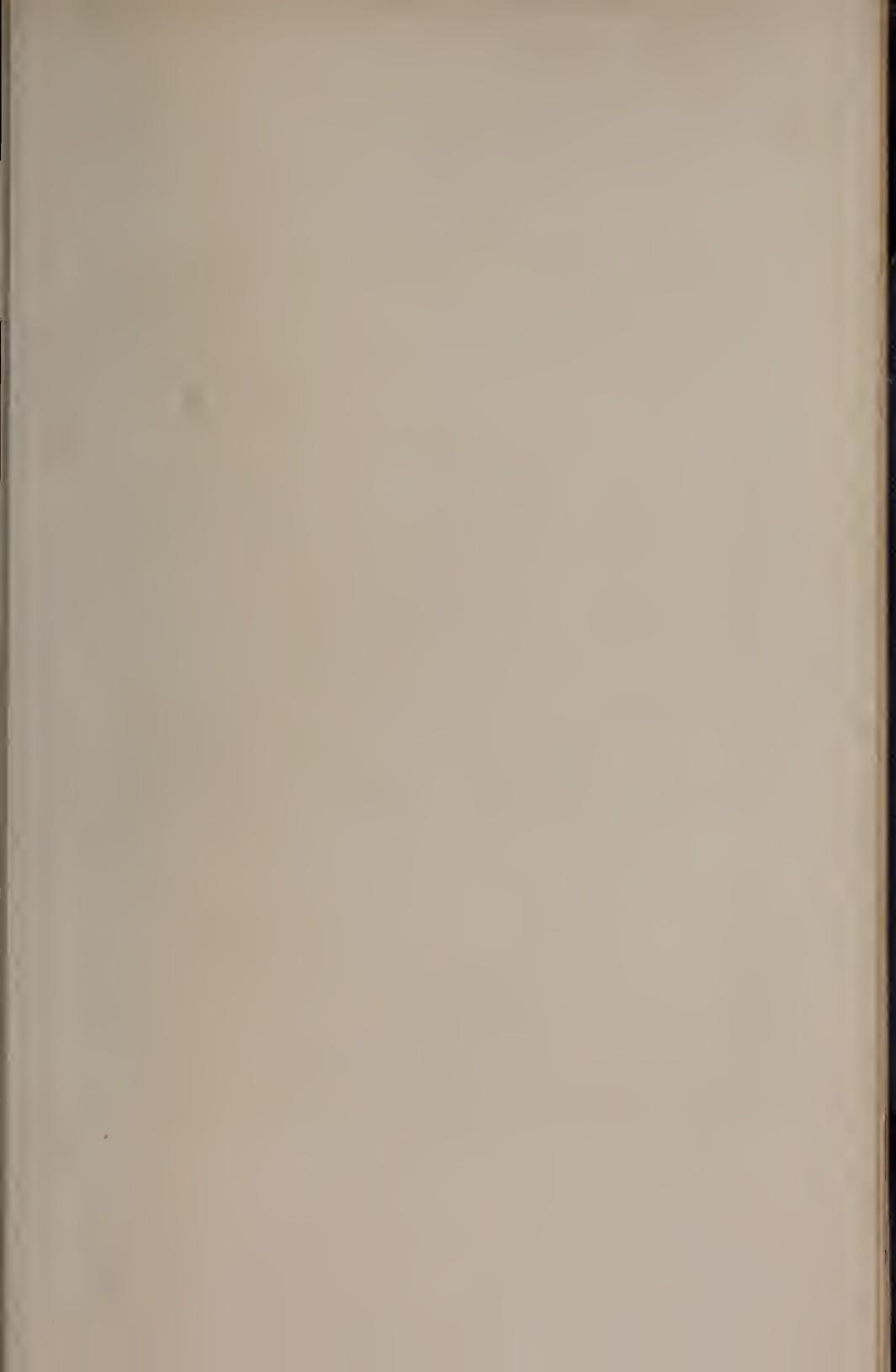
S. LUKE vii. 15.

(Sixteenth Sunday after Trinity.)

AMONG the few instances in which our Lord is recorded to have exerted His divine power in raising the dead, the history of the Widow's Son is perhaps the most touching in its circumstances. The desolate condition of the mother, a widow, and the nature of her affliction, the loss of her only son, set before us in the most vivid light the extent of her calamity. How wonderful, how strange must those simple words 'Weep not' have sounded to her ears, until she saw and knew the power of Him by whom they were uttered, and beheld Him restore to her the treasure she had lost !

We may not imagine, however, that these gracious words were uttered for her alone. It is indeed to every mourner that our Saviour addresses them. To all whose dearest ties on earth are severed, He still proclaims the same source of consolation, and the same encouragement to dry their tears. If they will put their trust in Him, He will restore to them those whom they have lost, not indeed on earth, where they must separate again, but in that eternal kingdom where death and sorrow are unknown ; and therefore does the Church desire the mourner to lift up his head and give thanks for all that die in the LORD, for "them which sleep in JESUS will GOD bring with Him" (1 Thess. iv. 14.)





THE GREATEST IN THE KINGDOM OF HAVEN.



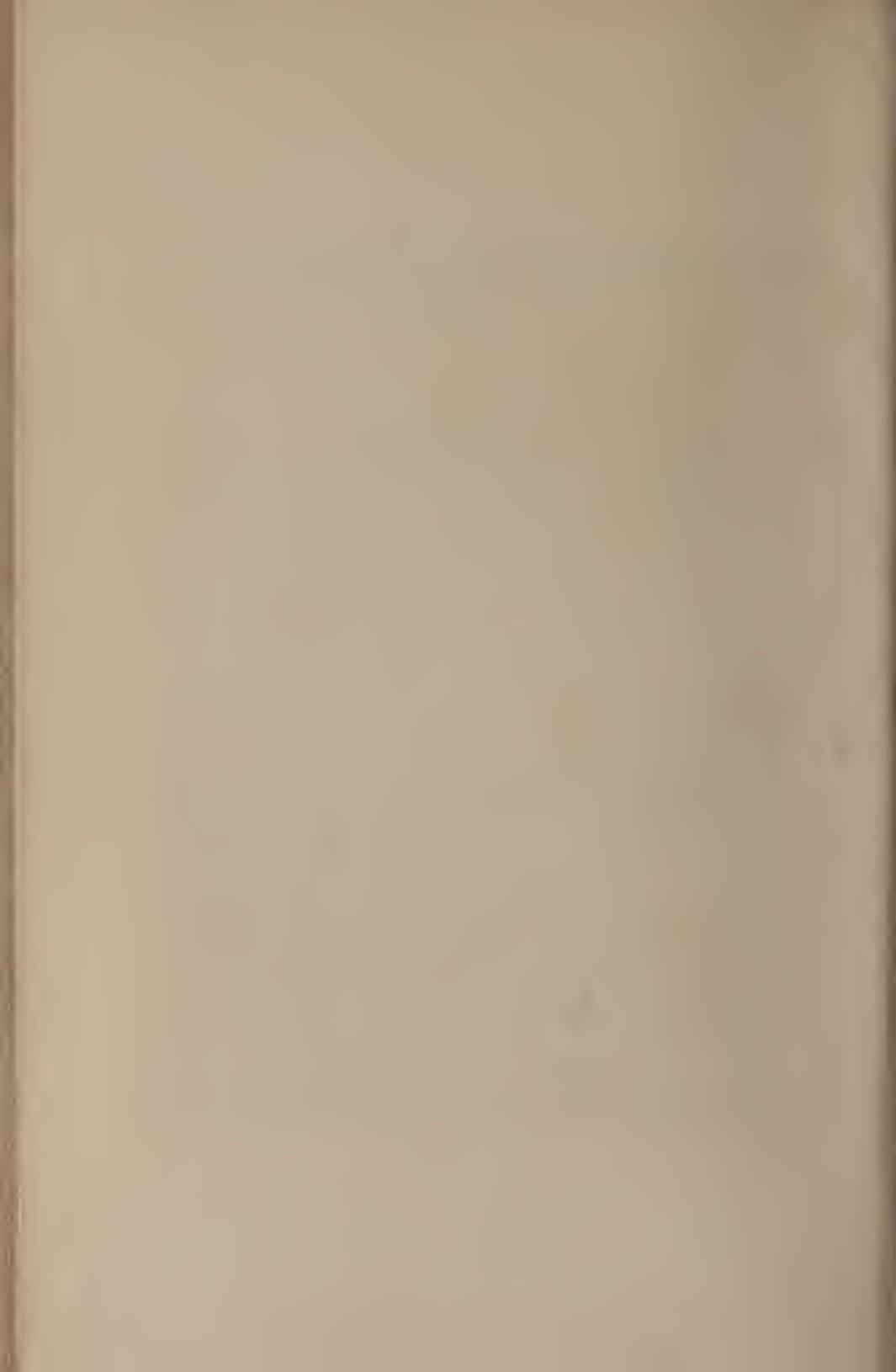
Whosoever therefore shall humble himself as this little child, the same is the greatest. *Matthew viii. 4.*

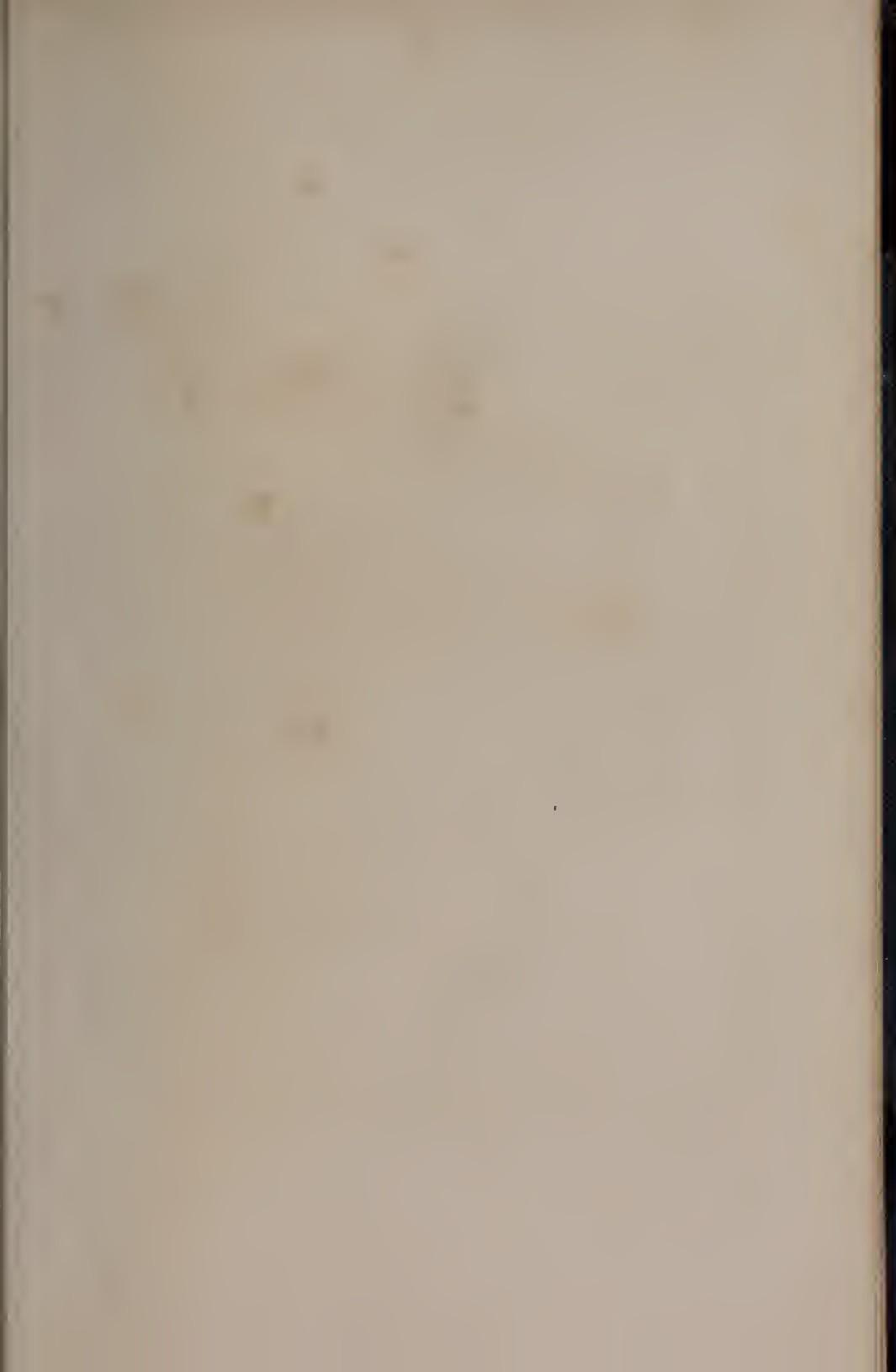
## XLVII. THE GREATEST IN THE KINGDOM OF HEAVEN. (29.)

S. MATTHEW xviii. 4.

(*Seventeenth Sunday after Trinity.*)

THE measure of greatness depends, for the most part, on the views of him by whom the estimate is made. Almost every class and order of men has its own standard, and they who most nearly reach that standard, are by that class or order accounted the greatest. Thus the warrior, the statesman, the merchant, the philosopher, all estimate greatness differently, and each of them is much swayed in his judgment, by the thoughts most familiar to his own habits of mind. But all these, forming their judgment chiefly in reference to this world, take no note of those qualities whose full development belongs only to another world and to a future state of being. The considerations which belong to that state of being evidently introduce other elements; and our Saviour, whose kingdom is not of this world, has taught us the overwhelming value of those elements. All worldly standards are based upon pre-eminence in some pursuit belonging to the "uses of this world;" but our Blessed LORD, who looks upon eternal things, and warns us by His Apostle, that "the fashion of this world passeth away," has weighed all these in His balance and found them wanting. In the Bible the palm is invariably given to humility, to guileless innocence, to devotional love and obedience, and in the incident represented in the engraving before us, our Heavenly LORD teaches us in what true greatness consists. He is the greatest who feels himself to be the least of all; he is the greatest who, feeling his own helplessness, looks to a greater than himself for help, and trusts himself, with the simple obedience of a child towards its parent, unreservedly to the guidance of his Heavenly Father.





THE CALLING OF S. MATTHEW.



He said unto him, Follow Me. And he arose, and followed him.

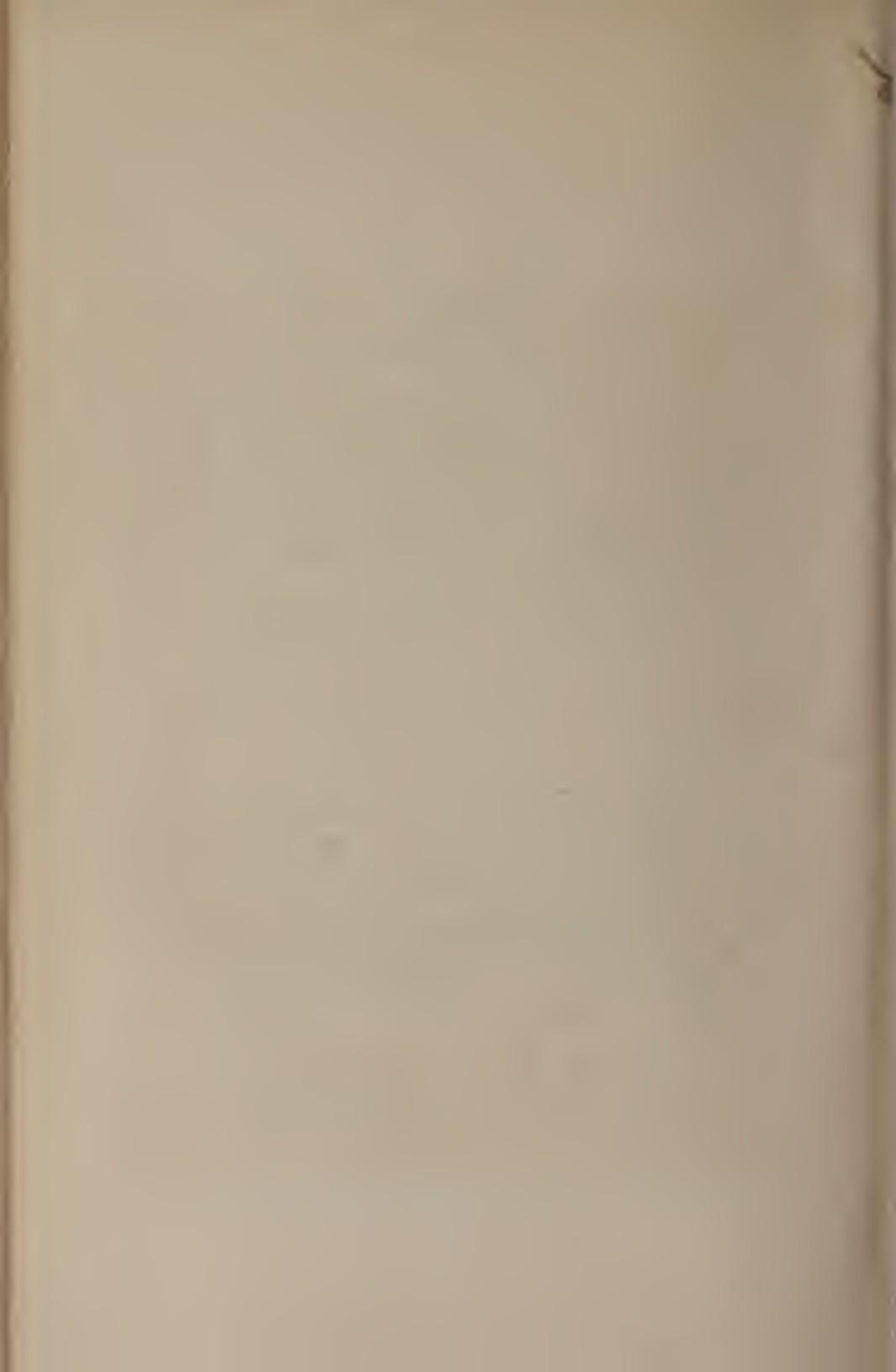
## XLVIII. THE CALLING OF S. MATTHEW. (27.)

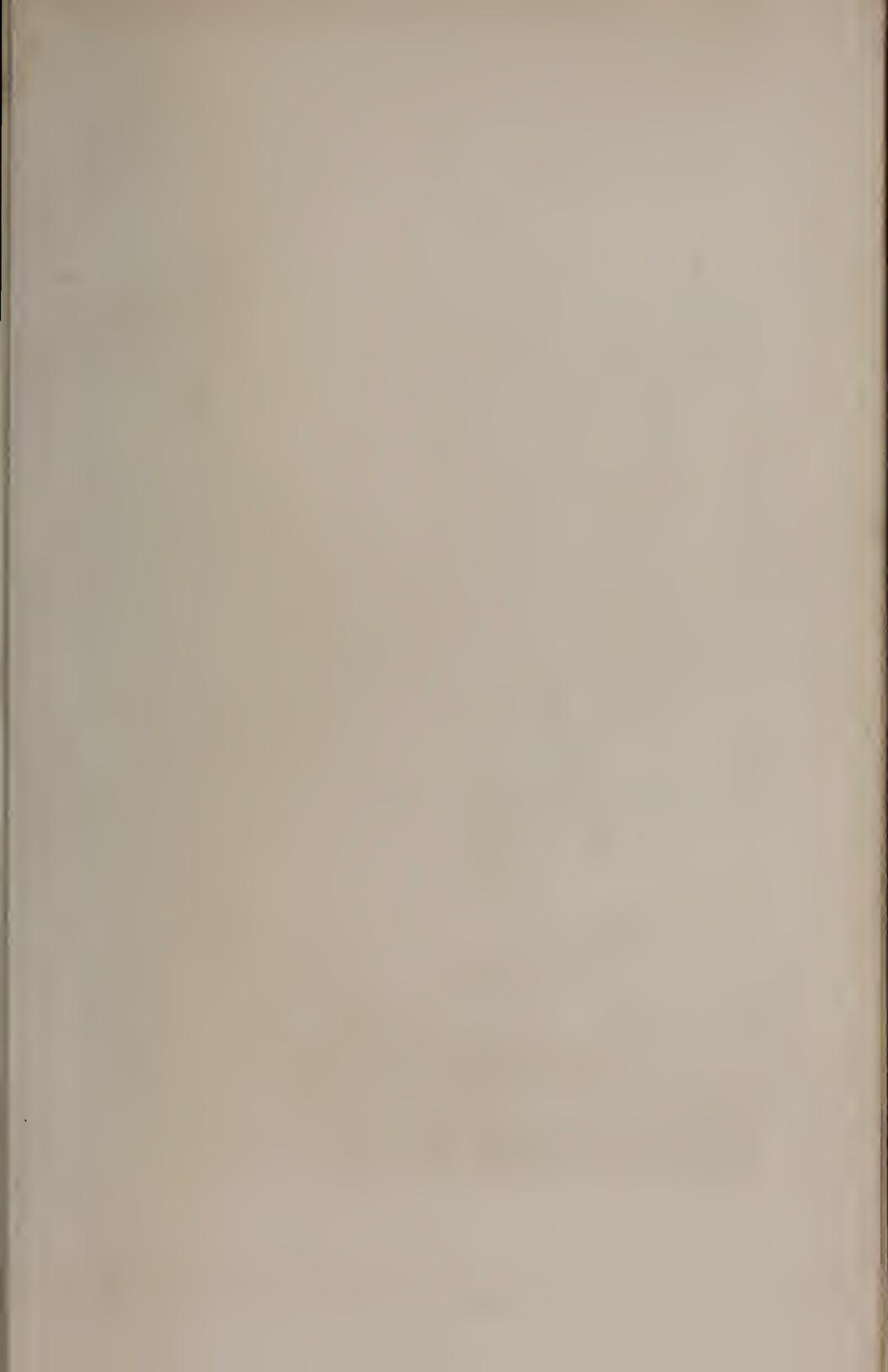
S. MATTHEW ix. 9.

(*S. Matthew's Day*)

THE calling of the publican, S. Matthew, to be an Apostle, and afterwards an Evangelist, is one of the practical proofs afforded by the Gospel narrative that our Blessed L ORD is no respecter of persons. In His mercy He will receive all who are willing to put off the old man with his deeds, and to put on the new man, which is renewed in knowledge after the image of Him that created him. (*Col. iii. 9—11.*) Exclusion from the kingdom of Heaven on account of *caste* or nation, is not known in Scripture. In that kingdom there is neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; (*Col. iii. 11;*) but in every nation he that feareth Him and worketh righteousness, is accepted with Him. (*Acts x. 34.*) Thus the ill repute, which the misdeeds and extortions of the publicans had brought upon them as a class, did not preclude our Heavenly L ORD from choosing one of that order to be an Apostle.

S. Matthew was probably a person of some substance, as we read of the ‘great feast’ which he made to his Divine Master ‘in his own house.’ (*S. Luke v. 29.*) The company there assembled, were among the weak things of the world, despised by man, but redeemed by the Saviour of mankind; and as many of them as accepted the gracious message which He came to deliver, and the invitation which He ever made to all alike, will have shared, each in his own measure and degree, the blessing of the Apostle and Evangelist S. Matthew.





THE GUARDIAN ANGEL.



"Are they not all ministering Spirits?"

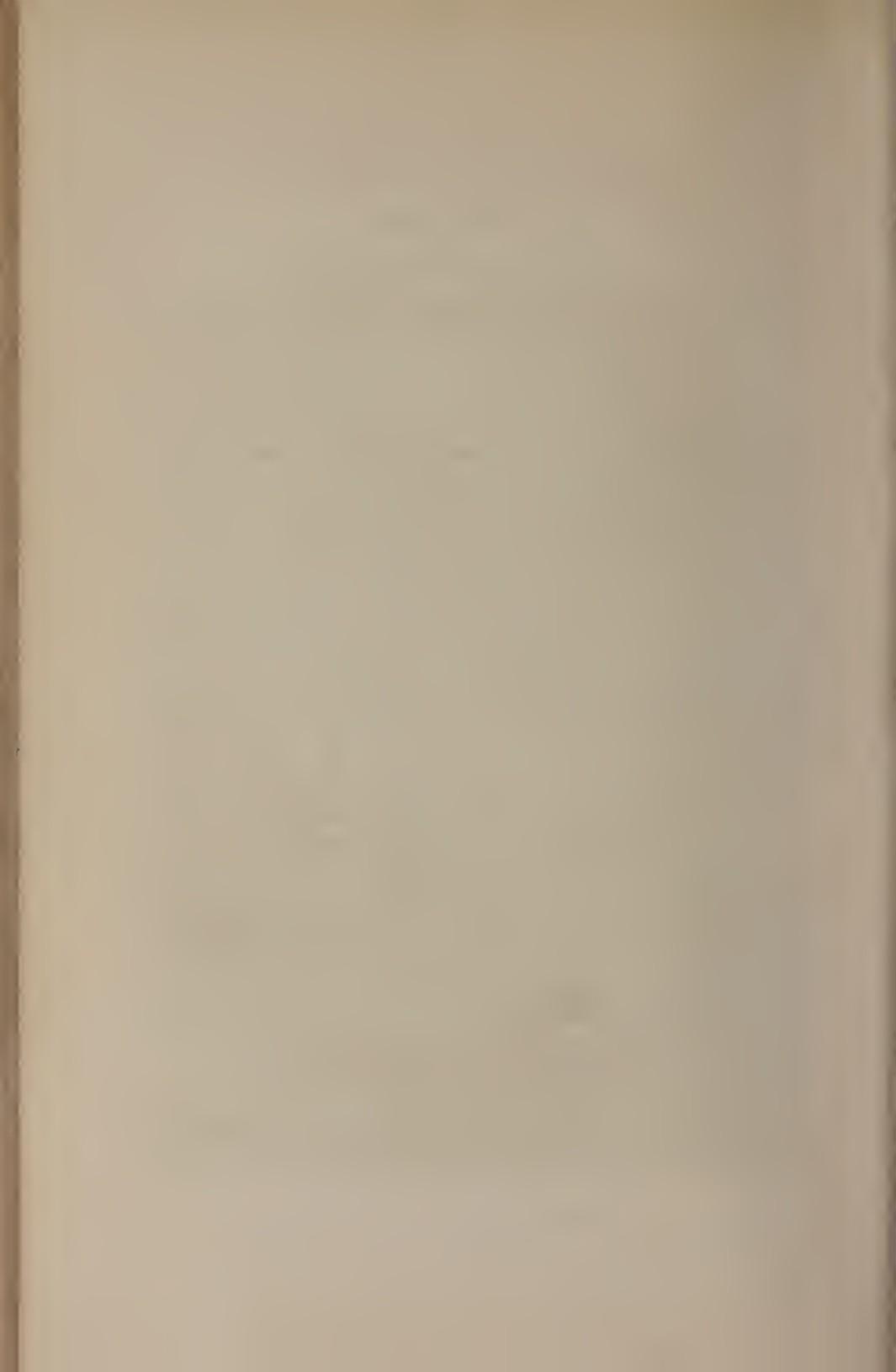
## XLIX. THE GUARDIAN ANGEL. (35.)

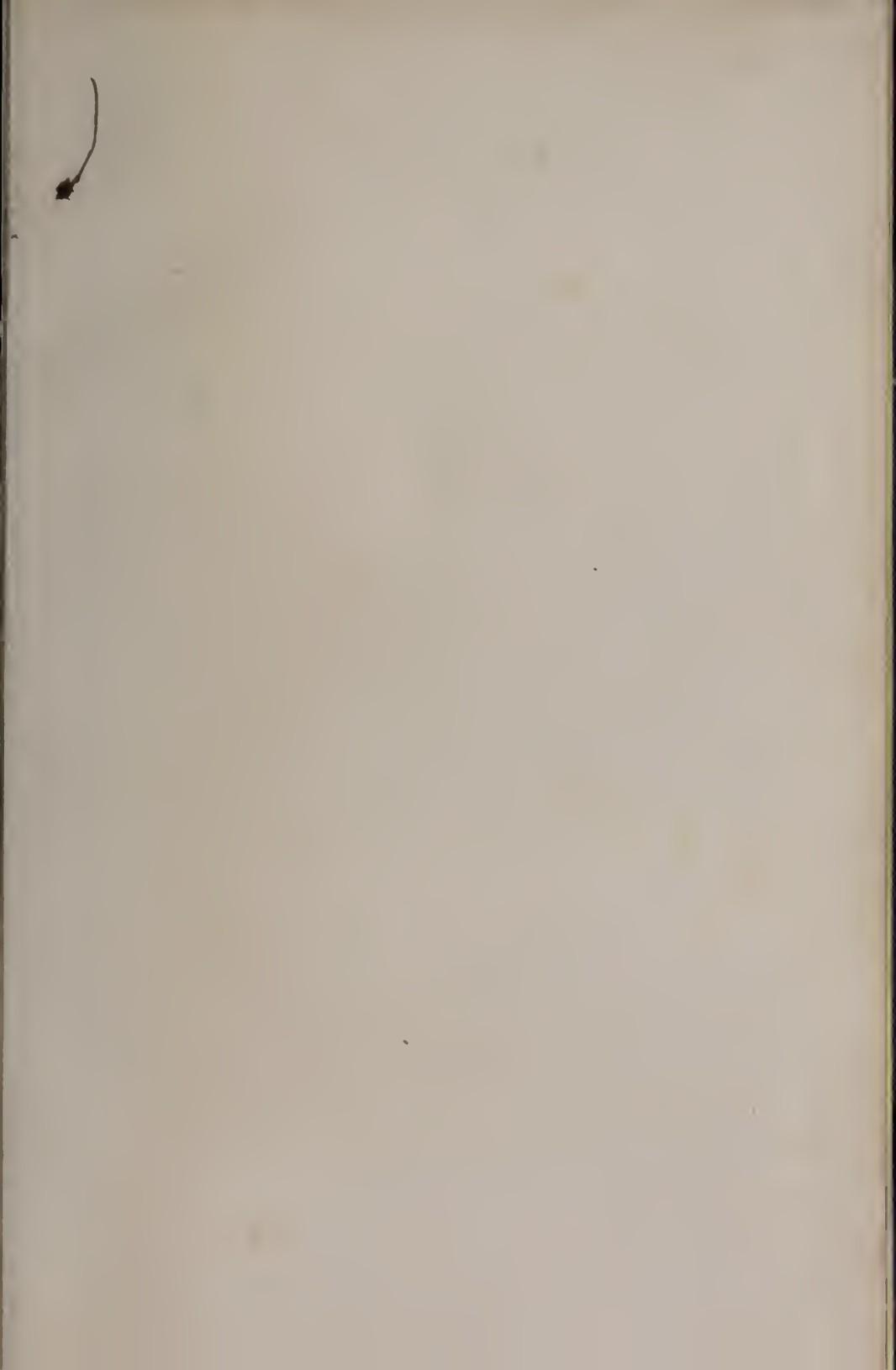
HEBREWS i. 14.

(*Festival of S. Michael and all Angels.*)

ALMOST every portion of Scripture testifies the important part which the holy Angels bear in the Divine economy. Their office is simply described in the remarkable words found in the 1st chapter of S. Paul's Epistle to the Hebrews,—“Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?” (*Heb. i. 14.*) The exact nature of these exalted beings, and the manner in which they fulfil their appointed duties, we are not enabled minutely to determine, but the enumeration of a few special instances of the ministrations of Angels recorded in Scripture will throw much light upon their office. Their name implies that they are messengers, and accordingly God's messages to man are delivered by them, as in *Gen. xviii.*; *S. Matt. i. 2*; *S. Luke i. 26*. The Angel Gabriel (mentioned also in *Dan. ix. 21*) announced the future birth of our Saviour to the Virgin Mary, and even the Saviour of the world did not disdain to use the ministry of Angels. After His temptation ‘Angels came and ministered unto Him,’ (*S. Matt. iv. 11*;) and after His agony, we read that ‘there appeared an Angel unto Him, strengthening Him,’ (*S. Luke xxii. 43*.) It was an Angel who refreshed Hagar, (*Gen. xvi.*;) it was an Angel who released S. Peter from prison, (*Acts xii. 1—20*;) an Angel, who raised up Daniel and comforted him, (*Dan. x. 10—21*;) an Angel, who shewed to S. John the bride, the Lamb's wife, (*Rev. xxi.*;) an Angel, who touched Isaiah's lips with a live coal from the altar, (*Isaiah vi. 6*.) and sent him, by God's command, on his prophetic mission. In fact, where comfort, refreshment, strength or encouragement is needed, there the word of God often represents Angels to us, as the means through which these blessings are bestowed. Of themselves indeed they can do nothing, for like us, their sufficiency is only of God.

Besides Gabriel, we find ‘Michael the Archangel’ (*S. Jude 9*) named in Scripture, (*Dan. x. 13*, *Rev. xii. 7*;) and in the Apocryphal book of Tobit, the name of Raphael is also found.





S. JOHN THE DIVINE



Who bare record of the word of God

*Bes. Lyc.*

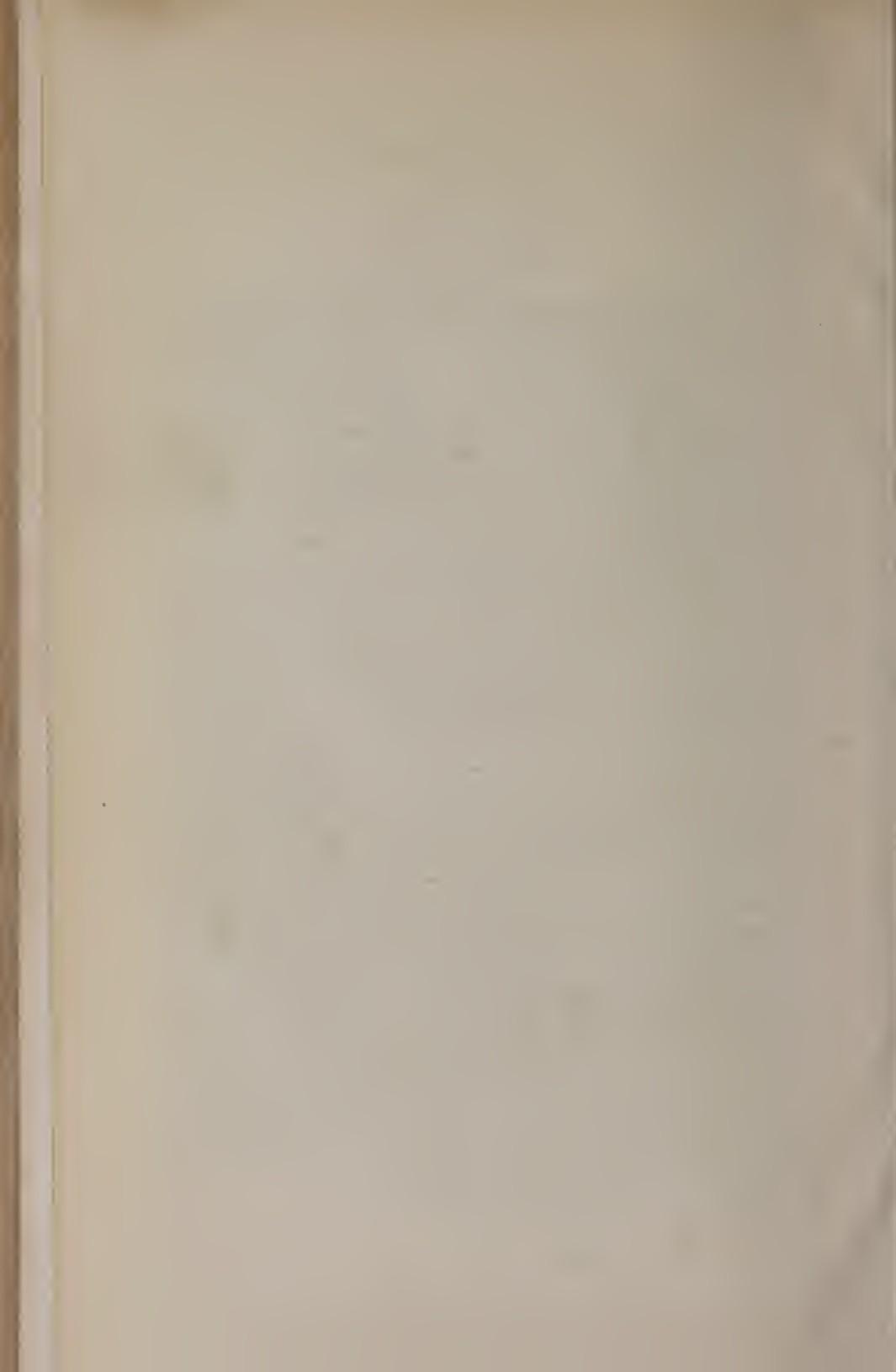
L. S. JOHN THE DIVINE. (21.)

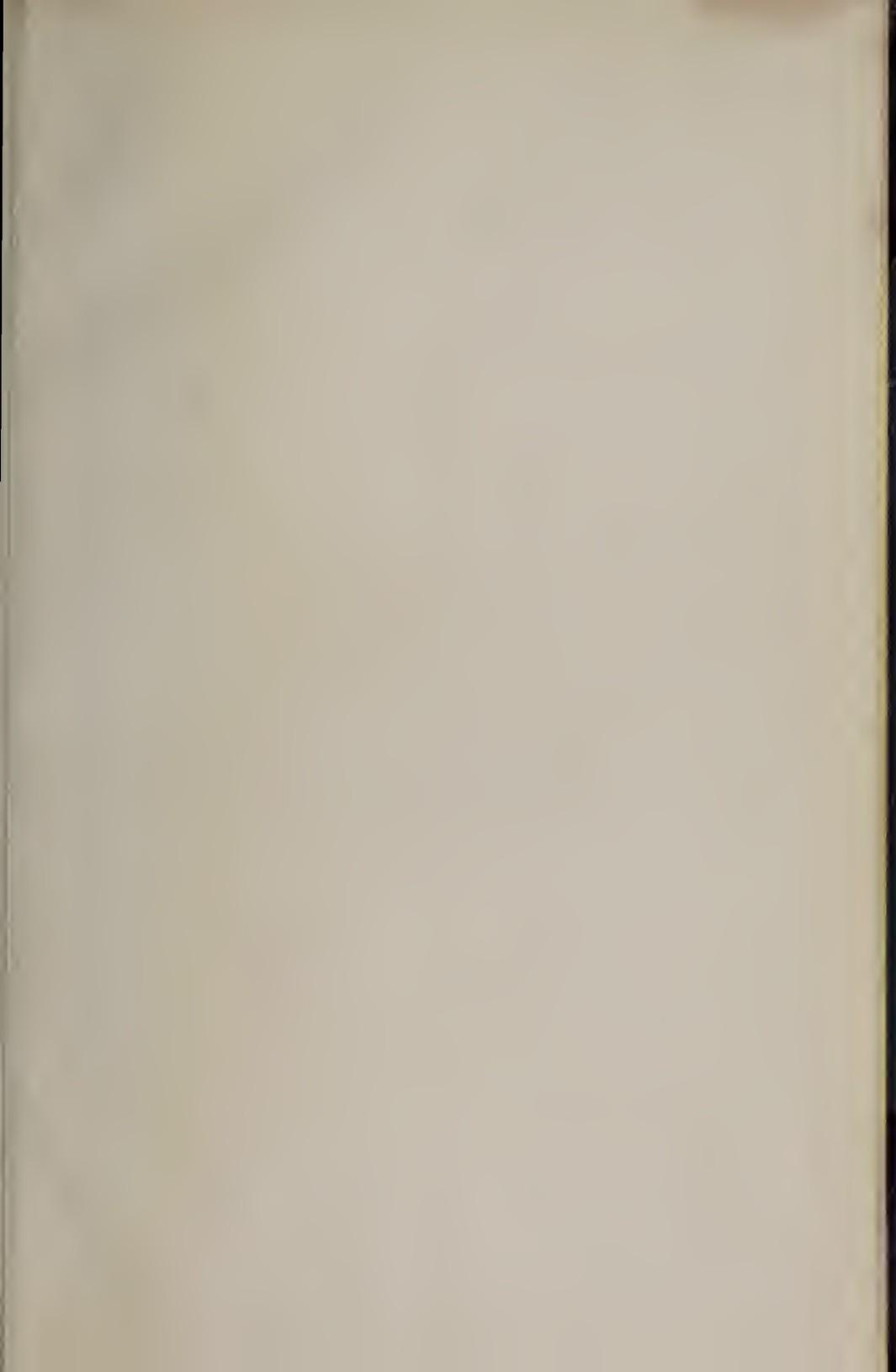
REVELATION i. 2.

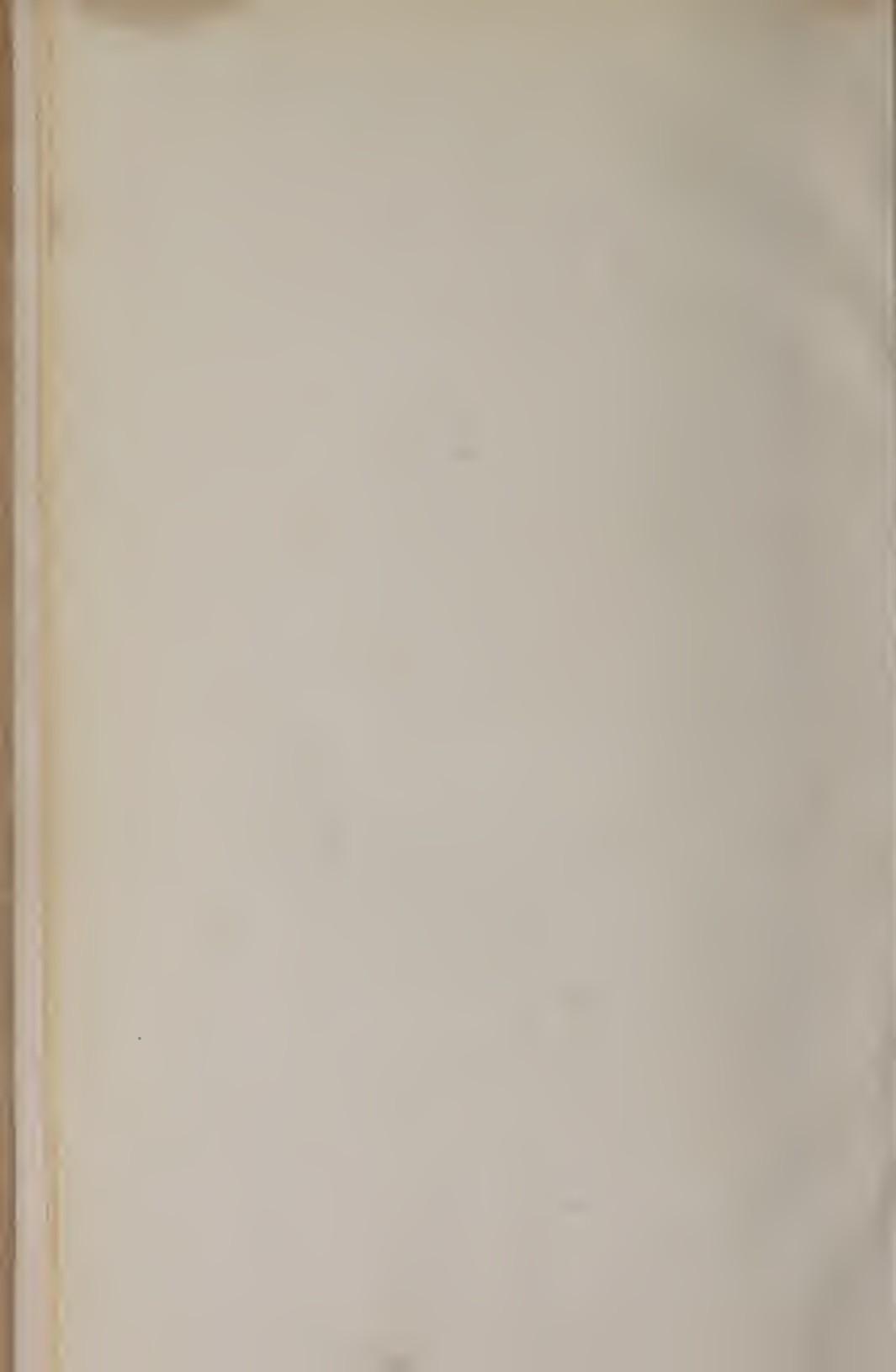
(*Festival of All Saints.*)

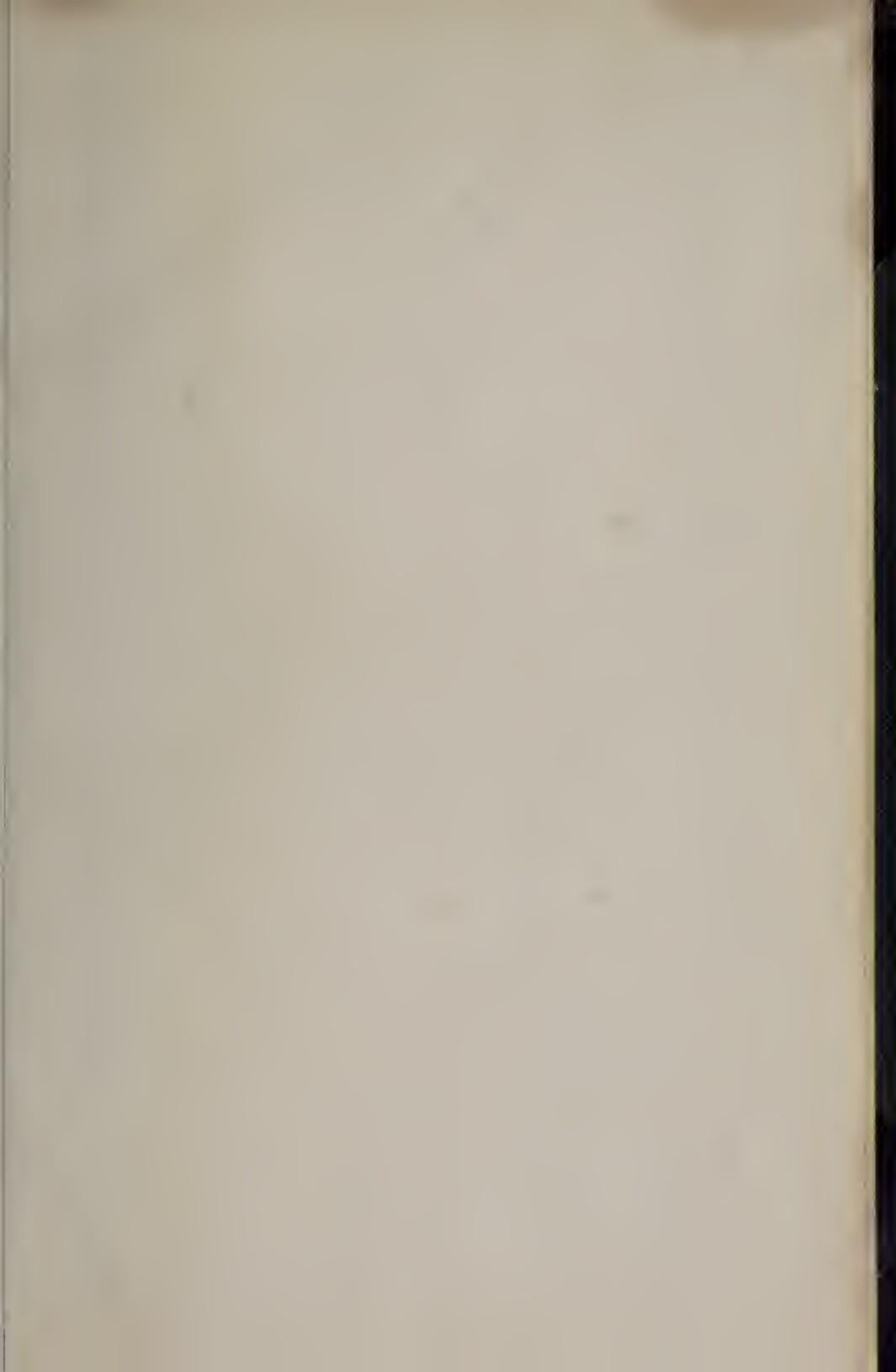
SCRIPTURE has given so few personal details with regard to the Apostles, that every notice which it does contain is rendered doubly precious. We learn from the Gospels that S. John was pre-eminently blessed as the beloved disciple, and in the early chapters of the Acts we read of his boldness at Jerusalem and his labours there in the infant Church ; but the voice of history is comparatively silent concerning him, until we find him, about half a century afterwards, an exile suffering banishment for the faith of CHRIST. He himself informs us in the Book of Revelation that he ‘ was in the isle that is called Patmos for the word of God, and for the testimony of JESUS CHRIST,’ (*Rev. i. 9;*) and it is most probable that he was driven into that island by the persecution of Domitian. There, those wonderful and mysterious visions of the future were vouchsafed to him ; there, the messages of the Spirit to the Seven Churches of Asia, Churches inseparably connected with his own Apostolical labours, were confided to his holy ear ; and although he returned to Ephesus a few years previous to his death, yet it is probable that he did not leave Patmos until A.D. 96, when he must have been of a very advanced age. We may infer that he outlived all the Apostles, but as long as one Apostle remained, and inspiration had not ceased, our Saviour’s more immediate presence seems hardly to have departed from the earth. And what sight can be deemed more touching than to contemplate the aged Apostle, banished by man but visited by God, and to behold the evening of his days illuminated by the last bright rays of the Sun of Righteousness, his body wearing away by the infirmities and the frosts of age, but his mind enlightened by divine truth, and his heart warmed with divine love !

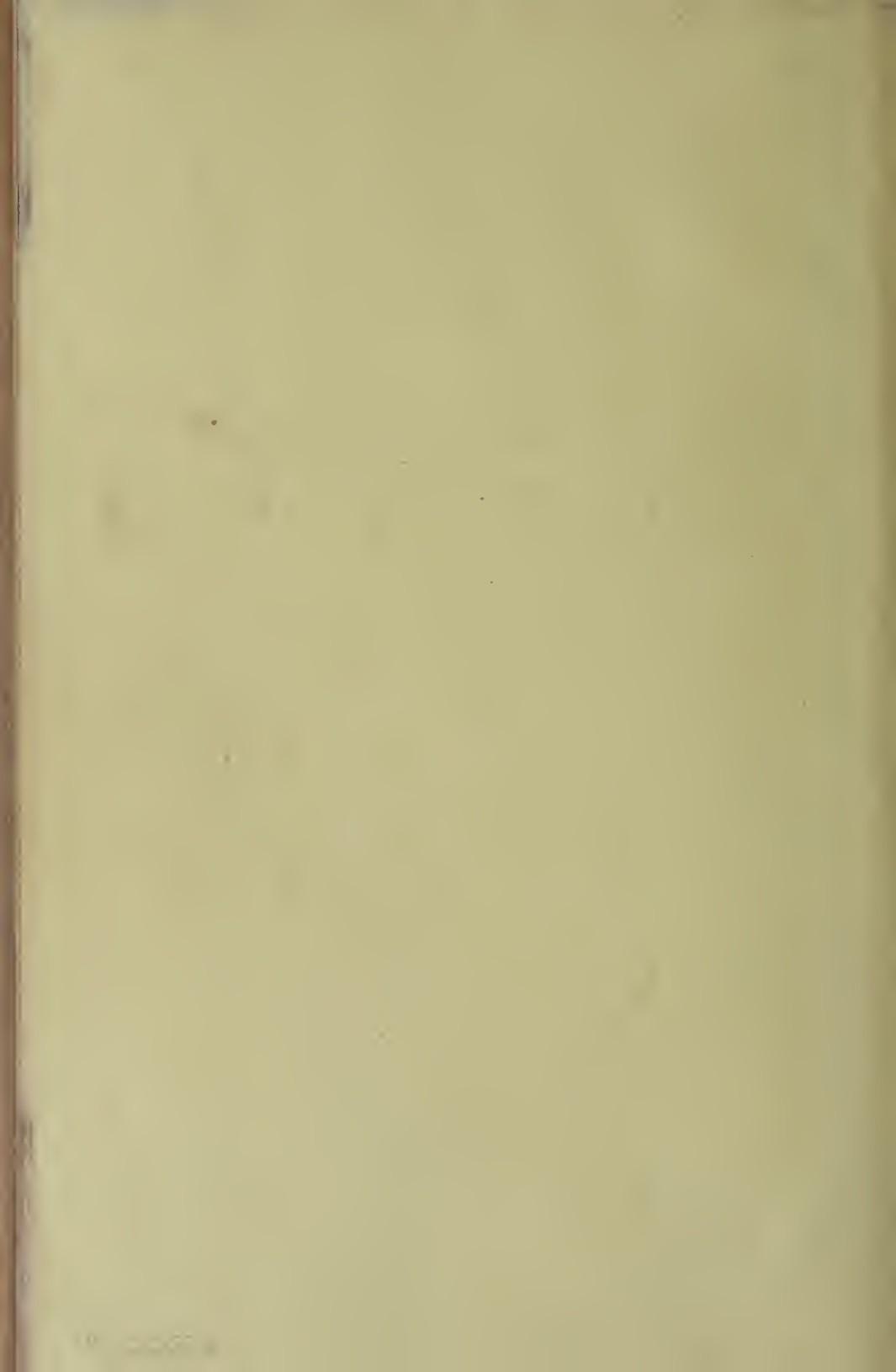
The words of the Revelation of S. John the Divine, selected to be used for the Epistle on the Festival of All Saints, seem naturally to connect the last of the Apostles with the last Festival of the Christian year ; and this illustration has accordingly been deemed an appropriate conclusion of this series of engravings.













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